A COMFORTABLE TREATISE,

For the releife of ſuch as are afflicted in Conſcience:

Reuiſed the fifth time, corrected, interlaced, and enlarged in *many places.*

With an Addition of ſundrie *Teſtimonies of holy Scriptures*; whereunto the Afflicted may *reſort, as to a ſhaddow,* in the ſcalding heat of Temptation.

By R. LINAKER.

LVKE. 6 21.

Bleſſed are you that weepe now: for you ſhall laugh.

LONDON
Printed by *T. Snodham* for *Iohn Parker*, and are to be ſold at his ſhop in *Pauls* Church-yard at the ſigne of the three Pigeons. 1625.

Collegium Emmanuelis
Cantabrigiæ

The Author to the Chriſtian READER.

FIue times already, this ſmall Mite of Comforts hath beene printed for the benefit of troubled Conſciences: and albeit moſt ſlenderly performed, in compariſon of diuers rich & complete Treatiſes, which haue

beene publiſhed concerning that Argument, eſpecially by two very worthy Lights of this age, godly learned men of our owne Countrey, Maſter *Greenham*, and Maſter *Perkins*: yet, being informed by good intelligence, that my little Gleane of Conſolations is in ſome requeſt with diuers poore ſoules, who haue alreadie receiued ſome meaſure of pacification thereby: And becauſe I haue beene ſundrie times importuned by the Stationer to reuiew the

the ſame, I haue once againe examined what I haue formerly written; and here and there corrected, interlaced and added ſuch things as I haue deemed to bee further needfull in that behalfe. I confeſſe I haue had time and leaſure inough for theſe two yeeres and halfe (for ſo long I haue been depriued of my maintenance and Miniſterie, after thirtie yeeres preaching) to haue compiled ſome large and profitable Volume, if grace and abilit y had concur-

red. But what can a poore aged and crazed man (without house or home) performe worthy the reading, or looking on? The truth is, as I neuer iudged my selfe to bee furnished with any competent sufficiency for the great worke of the holy Ministerie: so now by reason of yeeres, many troubles and infirmities which haue deepely seized both vpon my body and minde, I am altogether vnfit for employment that way, except it were very plainely

plainely to Catechize the grounds of Christian Religion, to such as are ignorant thereof. So that I could wish some Almes-house, or other place might entertaine mee in my declining age, to yeeld mee some small maintenance, that I may not be an eye-sore, offence, or burden to any.

To the Mourners in ZION,

A well-willer to their peace, and Fellow-feeler of their burdens.

ALthough this iron-flinty age ſtandeth more in need of an Hammer to breake, then of Oyle to ſupple, broken hearts (ſo cold and careleſſe we are in the beſt things:) yet becauſe there is alwayes

in Gods Houſhold as well ſome wounded Trauailer to bee bound vp and cured, as ſome carnall SAVL *to bee humbled: therefore the Lord, who is rich in mercy and full of wiſedome, hath powred forth his Spirit on his ſeruants to teach vs to repent, & aſſure vs of mercy.* IOHN *the Baptiſt calleth for repentance and amendment of life: and Chriſt our Sauiour promiſeth remiſſion of ſinnes, and acceptance of our leaſt indeauours, as a moſt pleaſing ſacrifice. The Lord hath*

ſent

ſent forth to ſome BOANERGES, *The ſons of Thunder, to ſhake the proud and exalted heart of man, and to make it to tremble; and to other-ſome, his beloued* BARNABAS, *the* Sonne of *moſt effectuall* conſolation, *to paciſie the trembling and humbled ſpirit, whom hee onely reſpecteth.* ESAIES *trumpet telleth* Iſrael *of his ſinne: and the ſweet voice of the ſeruants of* GOD, *the ſtill noyſe of the true* AARONS *bels, aſſureth him of pardon. This Treatiſe therefore cannot*

not come vnſeaſonably or vn-welcome into the Lords Family, where ſome pant for breath and ſwoune away, through the inward pricking of godly ſorrow, and agonies of temptation; while others reſt in more peace: as LYDIA, *whoſe heart being opened, ſhee attended to the Word. Bleſſed bee the Lord our God, who hath giuen vs the appetite of ſpirituall hunger, that is, of holy deſires; and hath made our ſoules to thirſt for grace, as the parched Land in drought deſireth the raine*

raine of refreſhment. And bleſſed bee his Name for euer, which meaſureth out to the Land of his Inheritance, the dew of Righteouſneſſe, euen his poore Congregation. This handful of ſpiritual comforts is gathered out of Gods Garden, for the Mourners in Zion, who are layd on the racke of Gods heauie diſpleaſure through their ſinne and his Iuſtice, plunged after a ſort in the gulfe of deſpayre, tortured with the fearefulneſſe of a trembling Conſcience, wounded in ſpirit (which is the dee-

deepeſt wound and moſt ſenſible) rent in ſunder with daily feares & conflicts, and impriſoned for a time in the vncomfortable chaines of fearefull expectation. And yet all this is for their good, euen to make the ſick ſeeke the Phyſician, the broken a Balme of Gilead, the fearefull a ſhelter, the flyer a refuge, and the breathles ſpirit a bleſſed reſt. To ſuch is opened the Fountaine of DAVID, *and to ſuch doe belong the waters that flow from vnder the threſhold of the Temple. Shiloach refreſheth*

freſheth Ieruſalem: and all the Riuers of Damaſcus, as Abanah, & Pharphar, are not like the waters of Iſrael. Come downe therefore and bathe thy ſoule in this Iordan, that thou mayeſt be cleane, and depart ioyfull, as NAAMAN *did after ſeauen times waſhing.* CHERITH *dryed vp while* ELIAH *dranke of it: but this faithfull ſeruant of the ſpirituall* ISAAK, *hath digged out, and opened a Well of liuing Water, which drought cãnot diminiſh, nor Philiſtims ſtop vp, or take*

take away from thee. I may therefore well call this Treatiſe the Anatomy of the contrite and broken heart, or Phyſick for a ſicke ſoule, where the ſad ſhall find comfort, the ſufferers patience, the afflicted deliuerance, the ſilly true wiſdome, and the languiſhing ſpirit a ſtaffe of Iſrael to leane vpon. And maruell not, that heauineſſe is in the night to them whoſe ioy the morning ſhall bring forth. If teares ſhall bee wiped away, then teares muſt be for a ſeaſon: and if the laden with ſinne be

called

called to reſt, then conſcience of ſinne is the way to quietneſſe. Reade this Booke therefore with Prayer for a bleſſing, and thankes for the benefit.

And after that by reading and applying it to thy ſelfe and ſtate, thou haſt found thy hearts deſire; then let thy ſoule bleſſe him whoſe compaſſion, and Chriſtian endeuour offereth to thy heart theſe Flagons and Apples of holy Conſolations. And pray thou with me for Ieruſalems peace, and for her Childrens proſperitie,

ritie, and pray to the Maſter of the Husbandrie, the Lord of the Harueſt, the Planter of the Vines, to viſit the bleſſed plants and fragrant herbs of his Eden, with the dew of Grace and Sunne of righteouſneſſe; That the dead ſtocke may be rayſed, and the rootleſſe branches may liue, and become fruitfull.

Bleſſe the plant of thy right hand, O Dreſſer of the Vines: pull vp by the rootes whatſoeuer is not thine: and graunt peace in Zion, and abundant proſperitie to all

all thine Iſraell which dwell in the Land of thy Canaan,
Amen.

Thine in the beſt bound, euen in the loue of Chriſt,

T. D.

In the Addition *of comfortable Texts of Scripture, these be the principall heads.*

I.

THe profit which accrueth to the godly, by the exercise of afflictions.

I. That afflictions to the godly are of absolute necessitie.

III. God most graciously protecteth and deliuereth his Darlings out of all afflictions.

IIII. The Lord will readily receiue, and comfortably answere the Petitions

tions tendred by the afflicted.

V. God will happily perfect the worke of grace begunne in his Children, by afflictions.

VI. He will freely pardon all sin which is frankly confessed.

VII. The Lord hath sanctified the Ministrie of the Word, to cure all the Maladies of a troubled minde.

A ſhort view of *thoſe things which be* handled in the Treatiſe following, wherein *theſe two things bee* contayned.

FIrſt, an Exhortation, to comfort ſuch as are troubled in mind, from the manner of their affliction.

Secondly, there bee ſeauen ſeuerall Obiections of ſuch as are afflicted in conſcience, with their ſeuerall Anſwers.

The Summe of euerie OBIECTION.

THe firſt Obiection is concerning the aſſurance of Gods fauour, whereof the afflicted

afflicted Conscience very much doubteth.

The second confesseth Christ Iesus to bee a perfect Saviour: but the troubled minde cannot thus beleeue that he is my Saviour.

The third complaineth of weakneſſe of Faith.

The fourth, of dulneſſe in Prayer.

The fift, that the ſoule diſtreſſed cannot leaue ſinne.

The ſixt lamenteth hardneſſe of heart, and little profiting by the Word of God preached.

The ſeauenth and laſt, cryes out againſt euil thoughts which ariſe in the minde.

A Comfortable Treatiſe for the reliefe of ſuch as are *afflicted in Conſcience.*

IT is not long ſince I promiſed you ſome ſmall remembrance of my heartie deſire to afford you ſome comfort, concerning the inward affliction of your minde, if the Lord ſhould any way enable me thereunto. I haue now there-

fore (according to the meaſure of grace receiued) performed that my promiſe, as you ſhall vnderſtand by reading theſe leaues following. Whereby if you ſhall reape ſo much comfort, as from the depth of my heart I intreat the Lord you may, I ſhall account my ſelfe for euer moſt neerely bound by all manner of dutie, and thankfulneſſe vnto his bleſſed Maieſtie. Howſoeuer it fall out, you ſhall receiue & keepe this poore treatiſe by you as an vndoubted Record of my good meaning toward you, and ſome others, of whoſe particular eſtate I haue ſome certaine know-

knowledge, & for whom I pray moſt heartily, as I doe for you.

I confeſſe, your affliction is neither common nor eaſie to be borne. And becauſe it is not outward but inward; not of the bodie but of the minde. For as *Salomon* ſaith, *A ſorrowfull minde dryeth the bones.* Prouerbs 17. 22. Againe, *A man will ſuſtaine his infirmity, but a wounded ſpirit who can beare it?* Prouer. 18. 14. His meaning is, that no outward griefe or diſcommoditie whatſoeuer, but may be endured and borne with great patience and conſtancy: but if the conſcience be wounded, and ſtriken with that

Inward afflictions are neither common nor eaſie.

thorough-feeling of Gods wrath for ſinne, or any other great cauſe, there is neither man nor woman which is able to endure, and beare it out long, without great and gracious aſſiſtance from God.

For this cauſe *Dauid* the Prophet, who with great courage and wiſedome indured the violent oppoſitions of all his profeſſed enemies, being very many, mighty and malicious, as appeareth in the ſecond, third, fourth and fift Pſalme: yet when this valiant Champion and chalenger was ſet-vpon by God, when his wrath had clapſed faſt hold of his guilty ſinfull conſcience, in

in the agony of his Spirit being tortured with helliſh torment, hee cries out moſt paſſionately; *Lord rebuke mee not in thine anger, neither chaſtiſe mee, in thy wrath: haue mercy vpon me, for I am weake: and heale mee, for my bones are vexed: my ſoule alſo is ſore troubled; but Lord how long wilt thou delay?* *Pſ.6.1.2,3*

The mind of man is the fountaine of conſolation, which miniſtreth comfort vnto him in all other troubles: If that become comfortleſſe, what ſhall comfort it? If it bee voide of helpe, who ſhall helpe it? If the eye which is the light of the body be darkneſſe, how great is that *M. Greenham.*

darkneſſe? If the ſalt which ſauoureth all things bee vnſauoury, for what is it good? If the minde which ſuſtaineth all troubles, be troubled, how intollerable is that trouble?

Iob a holy man of God, commended vnto vs by the holy Ghoſt for a mirror of patience, when the *Sabeans* violently tooke away his Cattell, when the fire from heauen burnt vp his ſheepe & ſeruants, when the *Caldeans* draue away his Camels, when a violent Tempeſt blew downe the houſe, and killed all his Children, as it were with one ſtroke; yet with great patience he bare all theſe heauy croſ-

ſes

ſes and loſſes, as is declared by his owne ſpeeches which hee vttered for a worthy *Memorandum* to all poſterity, ſaying; *Naked came I out of my mothers wombe, and naked ſhall I returne, &c.* But when at the ſtrange conference of his vncomforable friends his minde began to bee agaſt (which was not ſo in all his outward former trials,) when his conſcience began to bee troubled, when hee ſaw the Lord faſten in his ſharpe arrowes, and to ſet him as a Butte to ſhoote at, when hee thought the Lord made him poſſeſſe the ſinnes of his youth; this glorious patterne

Iob. 1. 21.

could not beare his griefe, but was ſo heauie, that he may commend the Image of a wounded ſpirit to all that come after him to the end of the world.

What a grieuous thing it is to ſuſtaine a wounded conſcience, may appeare by comparing it with other euils which fall into the nature of man.

There is no ſickneſſe or diſeaſe but Phiſicke prouides a remedie for it: there is no ſore but Chirurgerie will affoord it a ſalue: friendſhippe helpeth pouerty: there is impriſonment, but there is hope of liberty: ſuite and fauour recouer a man from

from baniſhment: authority and time weare away reproch: but what Phyſicke cureth? what Chirurgerie ſalueth? what riches ranſometh? what countenance beareth out? what authoritie aſſwageth? or what fauour relieueth a troubled conſcience? Experience ſhewes plainely that a troubled minde impaireth health, dryeth vp the bloud, waſteth the marrow, pineth away the fleſh, conſumeth the bones, it makes all pleaſures painfull, and ſhorteneth this life: no wiſedome can counſell it, no counſell can aduiſe it, no aduiſe can aſſwage it, no aſſwagement can cure

it, no eloquence can perſwade it, no power can ouercome it, no ſcepter will affray it, no inchanter can charme it.

That this is ſo, you can ſpeake from your owne experience: yet for your comfort, remember that you are not alone; the due conſideration whereof may not a little cheere vp your heart. For you reade of ſome in the Scriptures, ſome you heare of, and ſome you know your ſelfe, who groane vnder the ſame burden, whoſe conſciences are ſet very hard vpon the racke, and whoſe poore ſoules are in little-eaſe, as well as yours.

This

This is one principall point, which I would haue you thinke vpon continually; but then eſpecially, when Satan would beare you downe, that you are alone in this kinde of affliction, and that no body is ſo troubled as you are. For this purpoſe you may remember that ſweet ſentence of the holy Apoſtle wherein hee doeth you to vnderſtand, *that the ſame afflictions which you indure, are alſo accompliſhed and ſuffered of your other brethren which are abroade in the world*: as if hee ſhould ſay, Let not ſuch a thought as this is ouerſway you, that you ſhould thinke you haue no fellowes.

A principall comfort for the troubled mind which would bee often and thorowly thought on.

1 Pet. 5. 9.

The best affected are your partners.

lowes. For there bee a number of Gods deere Children, who are as much and as often troubled with the same, the like, or as great griefe of the minde as you. For as there is no man so wise, so strong, or so rich, but there be many as wise, as strong, and as wealthy: so there is none so greatly grieued in body or minde, but there be many who are as deepe in the same griefe as they be.

Another chiefe comfort against Satans temptation.

Againe, if your wily enemie shall by this kinde of temptation assay to wound your weake Conscience, that you belong not to God, because the correction is so sharpe, and

and the Rod wherewith you are beaten so smarting, you may boldly step to him, wring his Weapon out of his hand, and therewith thrust him thorow: for the manner of your chastizement doth proue verie strongly to the comfort of your conscience, that you are highly in Gods fauour: and why? becausse you are not only partaker of that correction whereof all the Sonnes and Daughters of God are partakers (for *so many as are without correction are Bastards and not Children*) but of that kinde of chastizement,, which onely is proper to those, who aboue many others haue

Heb. 12, 8.

haue beene in greateſt fauour with God.

Dauid was greatly loued of God, and grieuouſly afflicted

For Example, *Dauid* was a man (as you haue learned from the Scriptures) *according to Gods owne heart*, that is, ſuch a one as the Lord ſet great ſtore by: he notwithſtanding was throughly ſcourged with this three ſtringed Whip, as you may reade at large, not in one, but in many Pſalmes; by name the ſixt Pſalme thorowout, a great part of the two and twentieth, the eight and thirtieth the whole Pſalme, the one and fiftieth, and many moe. Which that you may more readily finde, I haue gathered together, and placed

Pſal. 6.7. 11.18.32. 1,2,3,4, 5. 40.12. 41, 4.77.2,3. 4,7,8,9. 85.4,5,6. 7.88.6,7, 9,10,11, 12,13,14, 15,16.102 1,2,3,4,5, 6,7,8,9, 10,11,12. 130.1,2,3. 143.1,2,6, 7,8.

placed them in the Margent, for you to turne to, and read when you thinke good: where you ſhall vnderſtand that his eſtate was all one with yours.

Againe you may remember, that *Paul* the Apoſtle was a choſen veſſel, *Whom God had ſeparated from his mothers Wombe:* and therwithall you cannot bee ignorant, how ſharply hee was handled, when the meſſenger of *Satan was ſent to boxe and buffet him very ſore*, and that for a long ſeaſon: ſo that although hee prayed often and earneſtly; yet could hee not bee deliuered. This onely hee receiued as an anſwere from the

Paul a choſen veſſell ſharply handled *Act* 9.15. *Gal.*1.15.

2 Cor. 12, 7,8,9.

the Lord, *that his grace ſhould bee ſufficient to vnderprop and ſtay him in his greateſt temptation: for my power* (ſaith he) *is made perfect through weakneſſe.* In this reſolution he reſted himſelfe as well contented and comforted, vntill ſuch time as the Lord ſhould grant him full releaſe. This is cleered by his owne words, as they immediatly follow in the tenth verſe, *Therefore I take pleaſure in infirmities, in reproches, in neceſſities, in anguiſh for Chriſts ſake: for when I am weake, then am I ſtrong*: Theſe are choiſe Examples of choiſe perſons, and not many ſuch to bee found in the whole

Paſſe not by this example without ſome good Meditatiõ.

whole bodie of the Scripture: that you may conſider how great a priuiledge of fauor God hath vouchſafed you, to make you equall with his decreſt children, and that in ſuch afflictions, as for their ſuffering of them, they are aboue many thouſands moſt renoumed. But why ſtand I vpon theſe Examples: when as Ieſus Chriſt himſelfe *(being the Sonne and Heire, in whom onely the Father is moſt highly pleaſed)* was not onely in meaſure and mercie thus chaſtized as you are, but as we ſay commonly, beaten without mercie? yea, he was turned and beaten, ſo as through the exceeding

Trouble of minde a great priuiledge of Gods fauour.

Mat. 3.17. The Son of God moſt troubled.

Luk. 22.44.

Your affliction is but a fleabiting to that which your Sauiour hath ſuffered for your ſake, that you might haue eaſe.

ding great anguiſh of his ſoule, hee ſweate ſuch a ſweate in the Garden, as neuer man ſweat the like, that is, drops like drops of bloud, trickling downe to the ground. Yea, further: being brought and hanged vpon the Croſſe (beſide al the villany offered and done to him by the malicious cruel Iewes) his owne Father handled him ſo extremely, not like a Father, but as a moſt iuſt Iudge, that hee could not any longer bite in his griefe, but in great bitternelſe, breakes out into theſe words, ſauouring of deepe deſpaire, *My God, my God, why haſt thou forſaken me?* theſe words, I

Matth. 27. 46.

ſay

ſay, ſauour ſtrongly of deſpaire, becauſe hee cryes out that *God had forſaken* him: yet was he far from deſpaire, becauſe in the greateſt conflict with Hell and Satan, his whole truſt was in God; and therefore with moſt aſſured confidence, not once, but againe, hee doubleth his ſpeech, ſaying, *My God, my God*, Thus you haue not onely many of the faithfull, but the Sonne of God (clad in your nature) more then a partner with you in your ſufferings: which I haue alledged to this ende that you may know that as *all things worke for the beſt to thoſe that loue God, euen to them that* Rom. 8. 28.

that are called of purpoſe: ſo this affliction of yours; which becauſe it is ſo ſharpe, ſhall therefore worke your good a great deale the rather. For experince teacheth, that purgation which for the time doth worke moſt ſtrongly, and putteth the patient to the greateſt paine, doth in the end bring the moſt eaſe to him who hath receiued it.

The ſharpeſt afflictions worke the ſweeteſt comfort.

But it may be you will take exception againſt this laſt Exampl eof Chriſt Ieſus, & ſay that he was not ſo tormented for his own, but for your ſinne, *becauſe he was without ſinne*. Therein you ſpeake moſt truely; for the Apoſtle ſaith, *Hee*

One exception.

Heb. 4. 15. 1 *Ioh.* 2. 1, 2.

was

was deliuered to death for our ſins: as if hee ſhould ſay, Whatſoeuer griefe or torment he indured liuing or dying, he indured it for our ſakes, that the whole fruit and comfort thereof might redound to vs. And to this agreeth that which is written in the firſt Epiſtle of PETER, *Who his owne ſelfe bare our ſinnes in his body on the Tree, that wee being deliuered from ſinne, ſhould liue in Righteouſneſſe, by whoſe ſtripes we are healed*. From hence therefore may you reap no ſmall comfort, for the peace of your conſcience in the greateſt heat of temptations. For in as much as hee ſuffered not for

Rom. 4. 25.

1 Pet. 2. 24.

Chriſt hath ſuffered the torments of Hell, that we might not ſuffer thē, yea, that you may neuer ſuffer them.

for his owne, but for your ſinnes, you may be therefore well aſſured that you ſhall neuer taſte of thoſe Helliſh torments, which your ſinnes haue deſerued; & that becauſe your Suertie, your Mediatour, your Sauiour Ieſus Chriſt hath in your nature, but in his owne perſon (euen to the vttermoſt of Gods Iuſtice) ſuffered them for you, that you might neuer ſuffer them, but bee fully and for euer diſcharged, both in this world, and in the world to come. For, as the Apoſtle witneſſeth; *There is no condemnation to them that are in Chriſt Ieſus.* Rom. 8.1.

Here againe, I know well

well you will thus reply; that you muſt grant, there is no condemnation to them that are in Chriſt Ieſus, for that muſt needes be true: No man can with any colour of reaſon gainſay it, becauſe the vndoubted truth thereof is ſo plainly auouched from many moſt euident places of holy Scripture. But all the doubt lyes in this, whether you your ſelfe be in Chriſt Ieſus or not. For of that cannot you be perſwaded. If you could bee aſſured thereof, then you would not doubt, but you were without all danger of condemnation. But this is one point, which doth worke no ſmall trouble in your

Another exception

To bee in Chriſt Ieſus is true happines to him or her which is aſſured thereof.

your conscience. Goe to then, let this be one chiefe point to deale with you in.

And first to begin with-all; Consider what hath beene the testimonie of Gods Spirit vnto your spirit in former times: and then I doubt not, but eyther from the sense of the same Spirit, crying in your heart, *Abba Father*, or from the remembrance of the dayes of old; wherein you haue had a comfortable assurance of Gods fauour, you shall be able to repell the force of this temptation, and bee comfortably perswaded of your saluation in Christ: becausse the Holy Ghost, the

the Spirit of Truth cannot lye, who confidently auoucheth, that whom God once loueth he loues continually to the ende. But to follow this more largely, let mee aske you this one question. And I doe not only pray, but on GODS behalfe, for his Glorie, and the good of your soule, I charge you to answere mee plainely and truly. Had you euer any assurance of saluation in all your life? were you euer perswaded by the preaching of the Word to be saued by the death of Christ Iesus? did you euer feele the power of true Repentance in your soule by these markes, that you

A great charge.

Once assured and euer assured of saluation.

An vnfayned sorrow for sinne, a deadly hatred, a sound purpose of amendment, are vndoubted marks of Gods Childe. 2 Cor. 7. 9, 10, 11.

were more grieued and sorrie at the heart for your sinnes, then for any thing in the whole world? did you and do you beare a deadly hatred against them, as against the Diuell himselfe? did you and do you purpose to the vttermost of your power, to forbeare and forsweare the practice of them all, more particularly and specially your most precious and deerest sinnes which haue been most toothsome and best-pleasing to your accursed nature? doe you in the vprightnesse and truth of your heart resolue by Gods good grace to walk in Holinesse and Righteousnesse all the dayes of your

your life? did that Word which you haue heard ſo long, ſo ſoundly, & powerfully preached to your conſcience, which you reade ſo diligently, wherein you meditate and take ſo great delight, as that you count all worldly things but loſſe and dung in compariſon thereof; did that Word, I ſay, neuer ſpeake peaceably to your conſcience by the holy Miniſterie? did it neuer giue you aſſurance and ioy in the Holy Ghoſt? did it neuer worke ſuch ſweet comfort, as no worldly ioy could be like vnto it? did you neuer heare ſuch a Sermon from your owne godly and carefull Paſtor,

Luke 7.15. See you anſwer to euery Article truly as you will anſwer at your peril. *Pſal.*1.2. *Phil.*3.8.

or from any other, that you haue ſaid at your cõming home, you would not for all the Worlds good but you had heard it, becauſe it was ſo ſweet and comfortable? did you neuer ſpeake that word, from the true feeling of the heart, which might warrant your ſoule that you are in Chriſt Ieſus.

If this Word hath had this gracious and powerfull worke in your ſoule (as I am fully perſwaded it hath, and your ſelfe cannot denie it: for if you doe, beſide the great wrong you offer your own ſoule, you treſpaſſe againſt that Spirit, whereby you haue beene ſealed vnto the

Epheſ.4.30

the day of Redemption) then know aſſuredly you are ſo grafted into the bodie of Chriſt Ieſus, as nothing ſhall be able to ſeparate you from that loue which the Lord your God beareth you in his deare Sonne, in whom he hath ſo loued you once, as he muſt needes loue you for euer. And that becauſe the Euangeliſt ſaith, *whom hee loues hee loues to the end*, For *the gifts and calling of God are without repentance.* Againe, *God is not as man that hee ſhould lye, neither as the Sonne of man that hee ſhould repent. Hath hee ſaid, and ſhall hee not doe it? and hath hee ſpoken it, and ſhall hee not*

Gods loue is euerlaſting and vnchangeable. *Iohn* 13. 1. *Rom.* 11. 29

Numb. 12. 19.

accompliſh it? No, bee you well aſſured, & write vpon it, *that the ſtrength of Iſrael will not lie, nor repent.* For as the Apoſtle *Iames* ſaith, *with him there is no variablenes nor ſhaddowing by turning.*

1 *Sam.* 15. 29.

Iam. 1. 17.

Let theſe and ſuch like places bee alwaies in your remembrance, and giue your ſelfe vnto the continuall Meditation thereof. For they ſhall ſtand you in great ſtead, if you can call them to minde, when your temptations ſhall aſſaile you with greateſt ſtrength: for as the Wiſeman ſaith; *A word ſpoken,* or remembred, *in his place, is like Apples of Gold with Pictures of Siluer; Pro-*

uerbs

uerbs 25. 11. And forget not, often to think of ſuch excellent places as that is which you find written in the eight Chapter of the Epiſtle to the Romans, after this manner; *What ſhall we then ſay to theſe things? If God bee on our ſide who can be againſt vs? who ſpared not his owne Sonne, but gaue him for vs all to death, how ſhall hee not with him giue vs all things alſo? Who ſhall lay any thing to the charge of Gods Choſen? It is God that iuſtifieth: who ſhall condemne? It is Chriſt which is dead, yea or rather which is riſen againe, who is alſo at the right hand of God, and maketh requeſt alſo for vs. What ſhall ſe-*

Therefore read them often and continually, that you may alwayes haue them at your fingers end. *Rom.* 8. 31, 32, &c.

parate vs from the loue of Christ? Shall tribulation, or anguish, or persecution, or famine, or nakednesse, or perill, or sword, &c. No, I am perswaded, that neither death nor life, Angels nor Principalities, nor powers, nor things present, nor things to come, nor height, nor depth; nor any creature shall bee able to separate vs from the loue of God which is in Iesus Christ our Lord. And full sweet to this purpose are those words of the holy Prophet *Dauid*; *The Lord is neere vnto them* Psal. 34. 18, 19. *that are of a contrite heart, and will saue such as bee afflicted in spirit. Great are the troubles of the righteous: but the Lord delineareth*

reth him out of them all. Againe, *Weeping may abide at euening, but ioy commeth in the morning.* Pſal. 30.5.

But, you finde no ſuch matter, you ſay: for this trouble of minde hath holden you, not onely Nights and Dayes, but Weekes, Moneths, and Yeeres,& yet you can find no eaſe nor comfort. Be it ſo, yet bee not therefore out of heart: for the longer it bee before you haue eaſe, the more welcome it ſhall be when it commeth. And to this purpoſe are the wordes of the Wiſeman, where hee ſaith, *The hope that is deferred, is the fainting of the heart: but when the deſire commeth,* Pro. 13.12.

it is a Tree of Life.

A Marchant Venturer in his lawfull calling, croſſes the Seas to Turkie, or ſome farre Countrey with his Wares and Marchandize, making reckoning within ſo many Moneths to returne, if the Windes fauour him, and the Markets anſwere his expectation: his louing Wife at home about the time appointed with gladſome heart looketh daily to giue him a cheerefull welcome: but, by diſtreſſe of weather or ſome other accident, ſhee heares not of him: or if ſhee doth, the newes is moſt vncomfortable vnto her, that he and his goods are caſt away;

way; or elſe hee is taken priſoner by ſome mercileſſe and cruell Enemie: Thus the good woman with ſorrow and griefe pines and waines, many a day, being wholly diſtracted betweene hope and feare. At laſt, when ſhee thinkes leaſt, her deereſt Husband returneth ſafe with great wealth: he hath tarryed long & very long but at laſt he comes: Is he not welcome becauſe hee tarryed long? nay, is hee not ſo much the more welcome? Be your ſelfe Iudge, and the Lord giue you the Spirit of Wiſdome to make application for your beſt good.

Laſtly, let the words of

Eliphas

Eliphas the Temanite bee fast bound vnto your soule, which you shall find thus reported in the Book of *Iob*, the fift Chapter, 17, 18, 19. Verses, *Behold, blessed is the man whom God correcteth: therefore refuse not thou the correction of the Almighty. For hee maketh the wound, and bindeth it vp: hee smiteth, and his hands make whole. Hee shall deliuer thee in sixe troubles, and in the seuenth the euill shall not touch thee.* The summe and drift of all that which hath bin set downe (from the beginning to this present place) is to encourage you concerning the manner of your affliction: which though

though it bee ſharpe and bitter to the fleſh, becauſe *no chaſtiſement for the preſent ſeemeth to be ioyous, but grieuous*: yet *there is a time when it ſhall bring the quiet fruit of righteouſneſſe vnto them that are exerciſed therby*. In regard hereof, *Moſes* the man of God ſaith, *That the Lord humbled his owne choſen people and proued them, that he might doe them good at their latter end.*

Heb. 12.11. A principall comfort for the afflicted ſoule.

Deut. 8.16

And truly, in my poore iudgement, you may gather farre more vndoubted aſſurance of Gods euerlaſting fauour towards your ſoul, by theſe inward afflictions, then by any outward proſperitie of any

Afflictions better tokens of Gods loue then riches and proſperity.

ny worldly bleſſing whatſoeuer, whether it bee of health, of riches, or ſuch like. And that, becauſe in theſe your afflictiõs you are moſt like vnto your Head Chriſt Ieſus; who though *he were the right Sonne and Heire of the whole World*; *yet had hee not a houſe to hide his head in*, as himſelfe confeſſeth. But it pleaſed the Father (*ſeeing he would bring many Children vnto glorie*) *to conſecrate the Prince of their ſaluation through afflictions.* Now, as the holy Apoſtle reaſoneth: *This is a true ſaying, If wee be dead with him, wee ſhall alſo liue with him: If we ſuffer with him, wee ſhall alſo raigne with*

*Heb.*1.2. *Mat.*8.20.

*Heb.*2.10.

2 *Tim.*2. 10.11.

with him. To be ſhort, the Holy Ghoſt ſaith, *That we muſt by many afflictions enter into the Kingdome of God.* And once againe, *Thoſe whom hee knew before, hee alſo predeſtinated to be made like to the Image of his Sonne, that he might bee the firſt-borne among many Brethren.* So that you may wel perceiue you are not thus farre forth any whit out of our way, but you keepe the road, euen the good way which leadeth you as ſtraight as a Line vnto the Kingdome of Heauen. And therefore as no Traueller, who keepes his right way, and knowes it, will bee ſorrie, but very glad, becauſe hee truſt-

Act. 14.22. *Rom.* 8.28.

Afflictions the high-way to Heauen.

truſteth to come to that place, where his deſire is to abide: ſo, no more cauſe haue you to be grieued, but rather to reioyce, becauſe you know you walk in the ſtraight path, which ſhall bring you to that place of your abode where you would ſo faine be, and where you ſhall abide moſt bleſſed & happie for euer. Thus much haue I thought good to offer vnto your godly Meditations, to encourage you concerning the manner of your afflictions. The Lord grant you a rich portion of his holy Spirit, that your troubled mind, which with ſorrow and anguiſh is ſo low caſt downe,

downe, may reape a gracious bleſſing.

Now, you ſhall further vnderſtand, in few words, what ſhall bee the ſubſtance of all the matter which followeth in the remainder of this poore Treatiſe. I purpoſe ſo neer as I can, to gather together thoſe Obiections, which you and others do obiect againſt your ſelues: and ſo farre as the Lord ſhall afford mee his grace, I entend in order to anſwer them, that you may poſſeſſe ſome portion of comfortable contentment for the peace of your conſcience: which the God of all comfort & conſolation giue you & all his afflicted

The ſubſtance of the whole Treatiſe following.

flicted ſeruants (whomſoeuer) abundantly for his Sonne Ieſus Chriſts ſake. *Amen.*

The firſt Obiection and Anſwere.

The firſt and principall obiection (ſo farre as I can conceiue and learne by conference with you, and ſo many as I haue any acquaintance with) is this: That you doubt much of Gods fauour towards you, that you feare it greatly you are not the Childe of God; and if you bee, yet can you not bee thereof certainly perſwaded. This obiection hath alreadie beene anſwered in part: notwithſtanding, becauſe it is as the foundation of all the other obiections, I will in hope of Gods gra-

The troubled mind doubts of Gods fauour.

cious

cious aſſiſtance endeuour my ſelfe to anſwere it more fully, for your better contentment. Firſt, therefore I would gladly learne this one thing of you, or of any other (who is your partner in theſe temptations) who it is that beareth you ſo greatly in hand, you are not the Childe of God. If you anſwere, your conſcience; through the greatneſſe of your ſinne doth tell you ſo; then doe I againe demand of you, who it is that ſets your conſcience aworke to vrge this point, and to what end? If it be Gods Spirit, you may bee right glad, becauſe then it is for your good: namely,

A needful point: therefore marke it well.

Hearken to Gods Spirit: for he ſeekes your good.

ly, for your further effectuall Humiliation by vnfained hearty Repentance, not to be repented of; and that you may be enforced to goe out of your selfe, to seeke the forgiuenesse of your sins, and euerlasting Saluation in Christ his Death and obedience, to the full assurance of Gods fauour, and also the euerlasting Peace of your conscience.

Harken not to Satan, for he hath vowed your destruction.

But speake the truth: Is it not rather a strong temptation of Satan your deadly Enemie to trouble the peace of your conscience, and (if it bee possible) to driue you to desperation? If it bee so, as I feare it greatly, then say I vnto you

you, there is no cauſe why you ſhould beleeue him. Firſt, becauſe he is a Liar. Secondly, becauſe hee is your Enemie, who meanes you no good at all. That hee is a liar it is manifeſt, *becauſe hee hath beene ſo from the beginning.* And he cannot now change his nature, no more then the Leopard can change his ſpots, or the Black-more his skinne. Iohn 8. 44.

If he ſay you are out of Gods fauour, that he loues you not, that you are not the Childe of God; beleeue him not, yea, anſwere him thus, that you doe the rather beleeue the contrarie; that you are in Gods fauour, that hee loues you, and

and that you are his child whom hee hath choſen in Chriſt Ieſus. For hee that was not aſhamed to charg a lye vpon God himſelfe, will not ſticke to face you out with any vntruth. Therfore you are to reiect him as a notorious treacherous deceiuer, not worthy of any credit in any matter whatſoeuer. It is as much againſt his nature to ſpeake the truth, as it is poſſible that GOD ſhould lye, who is onely and euer true. Therefore, there is no cauſe why you ſhould beleeue ſuch a common liar as the Diuell (who will lye as faſt as a Dogge can trot, as we vſe to ſay in our common peech).

Gen.3.4.

Heb.6.18.
Rom.3.4.

ſpeech). But you haue iuſt cauſe to except againſt him; not only in this particular, but generally in whatſoeuer he ſhall ſay or obiect againſt you.

Againe, you neede not doubt that hee is your Enemie; and that to the death: becauſe hee *is the common accuſer of the brethren, and (like a roaring Lion) goeth about continually ſeeking whom hee may deuoure.* In regard whereof you are not to harken to him, or beleeue any thing hee ſhall ſay vnto you: no although hee ſpeake the truth. And my reaſon is, becauſe hee will not tell you the truth, to helpe, but to hinder you; not

Reu. 12.10. 1 *Pet.* 5.8.

No credit to bee giuen to the Diuell though he speake the truth, because his meaning is bad.

not to cheere, but to choake you; not to saue, but to spill your bloud. And whereas you will reply, you cannot deny but hee saith the truth concerning the greatnes of your sinnes, and that iust condemnation which you haue deserued for them; I answere thereto after this manner: That you are not to take the knowledge of your sins from Satan, because hee will not tell you the truth, and the whole truth as it is indeed. For either hee will pare your sinnes, and make them lesse then they bee, to make you altogether careleſſe, or else hee will make

make them greater then they bee, to throw you head-long into deſpaire. But you are to take the perfect knowledge of your ſinnes, from the true vnderſtanding of the Law of God, faſt girded to your conſcience, by the holy Miniſterie, which God hath ordained for this purpoſe, that you may thereby come to true and vnfained repentance of all your ſinnes, and be ſaued through Faith in his Bloud. For *the bloud of Chriſt doth cleanſe you from all ſinne.* And if you will yet reaſon againſt your ſelfe that your ſinnes are ſo great, that you can gather no aſſurance of Gods

Marke the Deuils cunning. The holy vſe of the Miniſtery. *Rom.7.7.* Regard & reuerence the Miniſterie if you loue your ſoule.

1 *Iohn* 1.7.

Examples of notorious Sinners who repented and were pardoned.

fauour toward you: then let me offer to your consideration some examples of such notorious knowne Sinners, as the World cried shame of, and yet repenting had their sinnes forgiuen them. I meane of set purpose to make choise of those persons and people, who in the Scriptures are noted to be most infamous: because you and such as are so exercised as you are, doe indeed charge your selues further then you ought. For you make your selues so bad, as though none were to be compared vnto you, or as though God had no mercie in store for you. And hereupon it comes

No easie matter to comfort a troubled minde.

comes to paſſe, that no councell bee it neuer ſo graue and gracious, no reaſons bee they neuer ſo many, pregnant & weighty, can preuaile, or perſwade you; nay, ſcarce any place of holy Scripture, though moſt fitly and faithfully alledged and applyed to the purpoſe, can bee faſtned vpon you, which may bring any ſmal portion of peace, vnto your troubled conſciences. I intend therefore to match you ſo, and with ſuch, as you ſhall bee forced to confeſſe you are out-matched. The ende ſhall bee this, To bring glad tidings to your heauie and ſorrowfull ſoule,

that God both is and will bee more fauourable to you, then you can as yet be perſwaded. For if God haue ſhewed mercie to thoſe who by reaſon of their knowne ſinnes, were in all mens iudgement further from mercie: how can he denie you mercie, who neuer brake into that outrage of ſinne, and yet doe moſt humbly ſue vnto him for Mercie? That good Maſter, who forgaue his bad Seruant at his owne intreatie, ten thouſand talents, would not haue bin hard vnto him, who ought but a hundred pence, if he had ſued vnto him, as hee did to this cruell and vnmercifull fellow-ſeruant, who

Reaſons to perſwade the afflicted.

The Lord perſwade your heart

Mat. 18. 28.

who by no meanes would be intreated, to shew that fauour in a little debt, which was shewed him in a very great summe. Remember I pray you, that you haue to deale with God, who is farre more mercifull: and therefore you may bee sure to finde more fauour.

Mary Magdalen a notorious & knowne Sinner.

You reade in the Gospell of Saint *Luke*, the seuenth Chapter from the thirtie and sixt Verse vnto the ende of the Chapter, of *Mary Magdalen*, and of her behauiour, being a woman not onely vehemently suspected of lewd life, but openly knowne for a common Harlot, and generally so taken, as may

Luke 7.38. 39. The hypocriticall Pharisee is offended with Christ.

appeare by the wordes of *Simon*, the Pharisee: who receiued Iesus Christ into his House, though neuer a deale the better, but much the worse of him, because he suffered so bad a woman to come so neer him, but specially to lay any hand vpon him, as to wash his feete with her teares, and to wipe them with the haires of her head: to kisse his feete, and to annoint them with Ointment. All this notwithstanding marke what marueilous great Mercie Iesus Christ shewes to this so wretched and sinfull a woman, now weeping & wayling, moaning and mourning, grieuing and gro-

groning vnder the intolerable burden of her most lothsome and abominable sinnes.

1 Iesus Christ likes *Maries* doings.

First, hee takes in very good part whatsoeuer she had done vnto him: whereas *Simon* looked hee should not onely haue shewed his great disliking of her dealing, but haue shaken her vp, and that roundly for her sawcines, to come so neere him without his loue & leaue.

2 Christ cõmends *Maries* teares more then *Simons* great Dinner.

Secondly, he is so farre from misliking her behauiour in that present action, that hee doth highly commend her to *Simon*: and that after so speciall a manner, that hee giues him to vnderstand, hee

takes better liking of her kindneſſe, then of all the great prouiſion which hee had made for him: becauſe whatſoeuer ſhee did, ſhee did it with an vpright heart towards him, and in a ſincere loue for the good of her owne ſoule:

3 *Maries* ſins forgiuen her.

Thirdly, for the eaſe of her heart which now was grieuouſly tormented for her wicked life paſt (as appeared by the abundance of teares ſhee powred out) hee ſaith to *Simon* in her hearing, *that many ſinnes were forgiuen her.* *Luke* 7.47.

4 Chriſt ſpeakes particularly to *Mary* for her comfort,

Fourthly, that ſhee might take better hold of his words, and apply them to her ſelfe for the comfort of her owne ſoule, he turnes

turnes his ſpeech particularly vnto her, and ſaith in more ſpeciall manner, *Thy ſinnes are forgiuen thee, Thy faith hath ſaued thee.* Ver. 48. 50.

Laſtly, that ſhee might depart a ioyfull and bleſſed woman indeed, wanting nothing which might make for the peace of her conſcience, hee giues her a moſt ſweet farewell, ſaying, *Goe in peace.* 5 *Maries* happy farewell. *Verſe* 50. The application of the firſt Example.

Now let mee reaſon a little with you, concerning this woman: can you when you haue ſtrained out your ſinnes to the vttermoſt, make your ſelfe as bad as this woman? No, you cannot, you may not, you dare not. For

how dare you ſlander your owne ſelfe, when it is not any way lawfull to ſlander another? and if you bee bound to tender the good name of your brother as well as your owne, then it muſt needes follow, you are by nature moſt bound to tender your owne: If then you cannot denie, but you are by great ods out-matched in this example, ſhew mee what ſound reaſon you can bring to proue, why Ieſus Chriſt ſhould not intreate you as kindly, and ſhew you as much fauour as hee ſhewed to *Marie*: eſpecially when as your ſins (euen by your owne confeſſion) are neither ſo no-

Apply the plaiſter to the ſore, that your ſoule may haue eaſe.

notorious, nor ſo apparant, and open in outward tranſgreſſions, to be ſeene and iudged by the World as hers were; And yet, for all that, your teares as many, your heart as much tormented with ſorrow, your kindneſſe as great to Chriſt in his members, and your deſire as vnfained to bee wholly his, at his commaundement. Did he regard her, and will hee reiect you? did hee not ſhew her a hard countenance, and wil hee looke ſowrely vpon you? did ſhee let not ſo much as one teare fall in vaine? did her teares moue him to compaſſion? and doe you thinke hee will

The teares you ſhed are not ſpilt, for the Lord hath put them all into his Bottell.

Pſ. 50. 8.

will not haue pittie vpon you, & put all your teares into his Bottle? were many ſinnes forgiuen her, and can any of your ſinnes be vnpardoned? was her faith ſtrong to ſaue her, and ſhall your faith want ſtrength to ſaue you? did Chriſt for a fare-well bid her goe in peace, and will hee ſend you away empty without peace? No verily. If you think ſo, you think much amiſſe: and therefore ſuch a thought muſt not depart without ſome due chaſticement.

A familiar reſemblance.

Suppoſe there is a man of ſo great wealth, that knowes no ende of his goods. And ſuppoſe that this man hath many debters,

ters, that owe him verie great ſummes of money. As for example, ſome owe him thouſands, ſome hundreds, and ſome many ſcores of pounds. Amongſt them all there is one poore man, who owes him twenty pounds, twentie nobles, or twentie ſhillings, which hee is no way able to pay, nor any penie thereof, if he ſhould bee caſt in Priſon, and lye there till hee rot. If this great rich man ſhall cauſe Proclamation to be made that all his debters ſhould come to him, profeſſing ſolemnely, he will frankly and freely forgiue them, all, vpon this condition, that they will but confeſſe

feſſe and acknowledge the debt to be due, bee it more or leſſe. If the poore man ſhould come in among the reſt of his debters, and confeſſe himſelfe to owe him ſuch a ſumme as I haue named, lay forth his pouertie, and therewithall humbly vpon his knees with teares beſeech him to ſhew ſome fauour toward him: ſhould not hee in this caſe haue good hope to be forgiuen, eſpecially if before his face hee ſhould ſee one to haue thouſands forgiuen for a word of his mouth? The Wiſeman ſaith, *Hee that hideth his ſinnes ſhall not proſper: but he that confeſſeth, and forſaketh ſhall haue*

Hee that forgiues a great debt will readily forgiue a ſmall.

Pro. 28. 13.

haue mercie. To this agreeth that which is written by the holy Apoſtle; *If we acknowledge our ſins, God is faithfull and iuſt to forgiue vs our ſinnes, and to cleanſe vs from all vnrighteouſneſſe.* And I beſeech you, marke how ſweetly the Prophet ſpeakes to your hart when hee ſaith, *The Lord is full of compaſſion and mercie, ſlow to anger and of great kindneſſe: hee will not alway chide, neither keepe his anger for euer. He hath not dealt with vs after our ſinnes, nor rewarded vs according to our iniquities. For as high as the Heauen is aboue the Earth, ſo great is his mercie towards them that* 1 Iohn 1.9.

that feare him. As farre as the East is from the West: ſo farre hath he remoued our ſins from vs. As a Father hath compaſſiõ on his children ſo hath the Lord compaſſion on them that feare him: for he knowes whereof wee be made: hee remembreth that we are but dust, Pſal. 103.8,9,10,11,12,13,14.

Labour to apply if you deſire to haue comfort.

Theſe things concerne you very neerely: and therefore I am ſo much the rather to intreat you, not to make waſh-way of them: but as they doe neerly concerne you and your good, ſo to lay them as neere to your heart, by reuerent Meditation, that your ſoule may find a gracious and comfortable bleſſing. The

The ſecond Example which I would haue you to conſider and thinke on verie throughly, is written in the firſt Chapter of the Prophet *Eſay*, and the eighteenth Verſe, where the Lord makes a marualious large offer of great mercie, vnto a people who had highly offended him, I meane the people of Iſrael. To theſe Iſraelites in moſt louing manner the Lord ſpeaketh, *Come*, ſaith he, *let vs reaſon together, though your ſins were as crimſon, they ſhall bee made white as ſnow; though they were red as ſcarlet, they ſhall bee as wooll.* What the offer is you heare; and how great it

A ſecond Example of the great Rebellion of Iſrael.

Eſay 1.18.

it is, your selfe is able to iudge, euen so large an offer of mercy as none can be greater. In one word, it is as if the Lord should say, O Israel thou hast sinned against mee thy good God most grieuously, and hast deserued that I should not onely punish thee sharply, but for euer cast thee cleane out of my fauour. Notwithstanding, vpon thine vnfained Repentance for all thy sinnes past, and a resolute purpose of amendment hereafter, I am content to forgiue and forget them all, and to giue thee my gracious generall pardon, to acquit and discharge thee of all and euerie one of thine

A generall pardon offered.

thine iniquities that not so much as any one of thē shall be able to condemne thee in this World, or in that which is to come.

Heere I pray you consider with me, the estate and condition of this people, at the time of this louing offer: and therewith also consider, what cause there was why the Lord should shew them so great fauour. Begin at the second Verse of the fore-named Chapter, and marke aduisedly what manner of complaint the Lord takes vp against them.

The cursed condition of the Israelites.

First, he calles Heauen and Earth with all the Creatures therein to witnesse their rebellion and dis-

1 An Appeale to al the creatures of disobedience.

disobedience against him.

2 Vnthankefulnesse.

Secondly, hee challengeth them of so monstrous vnthankfulnesse, that it is too too shamefull: for he shewes they were so farre gone in this point, that the brute beasts, euen the Oxe and the Asse, being dumbe Creatures, without reason, were more thankefull in their kind, to their Owners for their Fodder and Prouender, then they were for so many thousands of Blessings, and Graces, which hee had freely and bountifully bestowed on them and theirs in this and for a better life.

3 A large Inditement.

Thirdly, in the third Verse hee drawes out against them a verie substan-

ſtantiall Inditement both for wordes and matter, wherein he layes forth all their ill behauiour, and paints them out in moſt liuely colors, calling them with great deteſtation, *A ſinfull Nation, a people laden with iniquitie, a ſeed of the wicked, corrupt children.* *Eſay 1.3.*

4 A proofe of the Inditement.

Fourthly, hee prooues this Inditement and euerie part thereof, by charging them to their faces with Murder and Bloud, by reaſon of their horrible oppreſſiō, & cruelty towards all in generall, but more ſpecially towards the poor, the widow, the ſtranger, & the Fatherles: whom they ought aboue all others to haue ſpared, and to haue *Verſ 15.7.*

re-

releeued them by expreſſe cómandement from God himſelfe. This is done in the fifteenth and ſeuenteenth Verſes. In the practice of which ſinnes, and all other kind of filthines, they were ſuch exquiſite workmen, that they were more like the people of *Sodom & Gomorra*, (whom the Lord with fire from Heauen deſtroyed) then that people whom the Lord had choſen, & pickt out from all the Nations of the World, to be a peculiar and a holy people vnto himſelfe.

Verſ 10.

Exod. 29. 56

5 Hypocrites in the ſeruice of God.

Fiftly, they were ſuch hollow hearted Hypocrites in all the outward exerciſes of Religion, that the

the Lord deteſted all their Sacrifices, and vtterly abhorred all their Prayers, as you may reade in the 11. 12.13,14,and 15.Verſes.

To make an end with ſo bad a people, as lightly could not bee worſe, they were ſo deſperate, and hardned in their wickednesſe, that they were paſt cure, and verie ſmall hope (if any at all, of the greater part) of their amendment, becauſe the Lord had aſſayed by all good meanes, to bring them to ſome goodneſſe. Hee had wooed them with bleſſings, & feared them with his iudgements: hee had chaſtized them often with Rods, and many times ſcour-

2 Sam.7.14 Verſe 5.6.

scourged them with the plagues of the Children of men: but all in vaine; the more they were corrected, the worse they were, and grew to bee more desperate, as appeares out of the fift and sixt Verses. After all this badde dealing, as though they had beene no such lewd and graceletse people, or as though they had not offended so grieuously, nay rather as if the Lord had done them some great wrong, hee seekes to them (whereas they should haue both sued and sought to him) that there might be a treatie of peace and a full reconciliation made betweene them. For which purpose hee offers in most friend-

The Lord entreats peace at their hāds which had highly offended him.

friendly and louing manner, to commune with them, ſaying, *Come let vs reaſon together.* *Verſe* 18.

Now giue mee leaue once againe to deale with your conſcience in this point. Charge your ſoule with as many ſinnes as euer you can poſſibly cal to minde, in any part of your life, either before or ſince your calling, in ignorance or in knowledge, in youth or in age, howſoeuer, or with whomſoeuer you haue committed them, either by thought, word, or deed, in the light of the day, or in the darkneſſe of the night. Bind them all in one bundle, caſt them into the one end of the bal- A particular application of the former example.

lance: when you haue ſo done, take vp the ſinnes of this people, put them into the other end, and weigh them together without any deceit.

Nay, for this once you ſhall haue leaue to ſhew your beſt cunning, and ſee if you can make your end heauier. If you cannot (as I am ſure you cannot, except you will vſe ſome notable deceit, which will bee ſoone found out, ſo as you ſhall neuer bee able to anſwere it) then know you, and let your conſcience alſo vnderſtand, that if the Lord ſaid vnto a wicked people, rebellious and hard-hearted, and frozen in ſinne, *Come*; hee doth much

much more ſay to you, whoſe Conſcience is ſo tender, whoſe heart melteth into Riuers of teares, and who would ſo faine leaue your ſinne, *Come*, and againe, *Come*, let vs two reaſon together. For, although thy ſinnes bee in thine owne ſight as crimſon, yet ſhall they be made as white as ſnow: though they be (to thy ſeeming) as red as euer was the deepeſt ſcarlet, yet they ſhall bee as white as any wooll; becauſe they ſhall bee all ſo perfectly ſcowred and waſhed in the bloud of Ieſus Chriſt, as not any one of them ſhall bee able to condemne thee, either in this world, or in the world to come.

A ſtrong reaſon to proue and perſwade.

1 *Iohn* 1. 7. *Rom.* 8. 1. 2 *Cor.* 5. 2.

Mar. 11.28. Another reaſon of great weight: will you not come when your Sauiour calleth you for your good?

And that you may bee the more bolde to come, behold, your ſweet Sauiour (*who being made ſinne for you, that you might bee made the righteouſneſſe of God*) ſaith alſo vnto you, *come*: yea for your further encouragement he offers, and is readie to take you by the hand, and to goe with you himſelfe vnto the Father, for whoſe ſake you muſt needes bee moſt heartily welcome. And if you ſhall thus anſwere your Sauiour Ieſus Chriſt, that gladly you would come, but that your ſinnes doe ſo clogge, and loade your heart with ſorrow: then heare how againe he replyes vpon you, ſaying:

If

If the caſe ſtand ſo with thee then come in any wiſe, yea therefore the rather come. For, if thy ſins doe put thee to paine, and be as a heauie burden, too bigge for thee to beare, come thy way, and lay them all vpon my ſhoulders: for my backe is broad enough to beare them all, were they neuer ſo many, I am well content to beare the whole loade of them mine owne ſelfe, that thou maieſt be fully and for euer diſcharged. For ſuch Sinners doe I call, and ſuch Sinners only will I ſaue, as are in paine, and throughly tired with the ſenſe and ſorrow of their ſinnes. As for ſuch Sinners as haue

The tired Sinner may boldly come to Chriſt.

Mat. 11. 28

Marke wel that Chriſt will ſaue humbled Sinners & none other.

ſtore of ſins hanging vpon them, and either doe not feele them to bee any burden or care for no help, I haue nothing to do with them, neither will I be any Sauiour vnto them. For, *the whole need not the Phyſician, but the ſicke, I came not to call the Righteous, but ſinners to Repentance.*

Matth.9. 12,13.

You haue a moſt ſure word of the Prophet, to which you ſhall doe well to take good heed, and to treaſure it vp in your heart for your euerlaſting good: *Let the wicked forſake his wayes, and the vnrighteous his owne imaginations, and returne vnto the Lord, and hee will haue mercy vpon him: and to our God, for hee*

Eſay 58. 7.

is

is verie readie to forgiue. *Dauid* a worthy patterne of godlineſſe, through ſloth, his own corruption, and Satans malice, ſinned groſſely with as much aduantage to the blaſphemous Aduerſarie as any religious Profeſſour could doe: yet when with vnfained ſorrow and hatred hee confeſſed, *I haue ſinned againſt the Lord*, the Prophet *Nathan* inſtantly anſwered, *The Lord alſo hath put away thy ſinne, thou ſhalt not die.* Among all the Kings of Iſrael, *there was none like Ahab; who ſolde himſelfe to worke wickednes in the ſight of the LORD, whom Iezabel his Wife prouoked:* when for murdering

2 *Samuel* 12. 13.

ring of *Naboth* he did but counterfeit repentance, he obtained this favour from God, that the euill which was threatned against him should not be in his daies.

1 *King.* 21. 25,26,27. 28,29.

But *Manasses*, King of Iudah, is painted out as a Monster not to bee matched for his wickednesse, his Apostasie, Idolatrie, Crueltie, Witch-craft, Charming, Sorcerie, &c. His boldnesse was such, that hee bearded the Lord in his owne House, he despised his Word, he abused and mis-vsed the LORDS Prophets so farre that the LORD could not endure him, but sent him fast bound in fetters & chaines to Babell. When hee was there

there in tribulation, *Hee prayed vnto the Lord his God, and humbled himſelfe greatly before the God of his Fathers, and prayed vnto him, and God was entreated of him, and heard his Prayer, and brought him againe to Ieruſalem.* The Parables of the loſt ſheepe and Prodigall Sonne are verie familiar: *Peter* an excellent Apoſtle foiled himſelfe with a deſperate three-fold deniall of his only Soueraigne Sauiour. But the Lord Ieſus turned backe and looked mercifully vpon him for his comfortable recouerie: *Saul* was a cruell Perſecutor of the Goſpell, as himſelfe confeſſeth, *But he was*

2 Chron. 33 1,2. to the 14. Verſe.

Mat. 18. 11

Luk. 32. 57 58, 59, 60, 61.

Gal. 1. 13.

1 Tim. 1. 13 14, 15, 16. *receiued to mercy, that Ieſus Chriſt might firſt ſhew on him all long ſuffering vnto the enſample of them, which ſhall in time to come beleeue in him to eternall life*: Theſe are ſo many Cloudes of Witneſſes to compaſſe your ſoule, that you may caſt away whatſoeuer may diſcourage you, and repoſe your ſelfe vpon the aſſurance of Gods mercie in Chriſt Ieſus.

Thus farre I haue endeuoured to ſatisfie your firſt and maine obiection, and to my power aimed at this marke, namely, to pacifie your troubled Conſcience with this comfortable and ſound perſwaſion, That *being iuſtified by*

Rom. 5. 1. *Faith*,

Faith, you haue peace toward God through our Lord Ieſus Chriſt, by whom you haue boldneſſe and entrance vnto God the Father; and that by the powerfull working of Gods Spirit, *which is the Spirit of Adoption, which you haue receiued, whereby you cry Abba Father. The ſame Spirit beareth witneſſe with your Spirit, that you are the Childe of God. And if you be a Childe, then you are alſo an Heire of God, and a ioynt Heire with Chriſt.* And therefore not I, but Gods holy Spirit (whoſe words you ought both to regard and reuerence) ſaith vnto you in this wiſe: *Let vs goe boldly vnto the throne of*

Ephes. 3. 12

Rom. 8, 15, 16, 17.

Heb. 4. 17.

of grace, that wee may receiue mercy and finde grace to helpe in time of need.

Labour to cast off feare whē God wold haue you bold.

I beseech you marke aduisedly that the Author of the Epistle calleth vpon you to goe, and to goe boldly. But whether wold he haue you goe? forsooth to the Throne. And to what Throne? Not to a Throne of Iustice, of Wrath and Condemnation, but to a Throne of Grace and Mercie. It is indeed a throne of Iustice, of Wrath, and Condemnation: but not to you, nor any such as you are. The Throne against your comming is couered and hanged all ouer from end to ende, both wide and side,

You are louingly called to come to a louely and mercifull Throne.

ſide, with moſt rich and coſtly cloth of Grace and Mercie. The hangings are all of Grace, and throughout embrodered with nothing but Mercie. View them your ſelfe, look vpon them throughly, and you ſhall find all Mercie, and nothing elſe but Mercie. Therefore you are willed to come to this Throne boldly, becauſe it is a Throne of Grace & Mercie. And that you may know before hand what you ſhall gaine by your comming thether, you are told plainly, and truly, you ſhall find (that which your ſoule moſt longeth after) ſtore of Grace, and ſo much Mercie as may helpe you,

Mercie welcomes you: therefore perſwade your ſelfe you are welcome.

you, when you ſhall ſtand in moſt neede of Mercie. Thus muſt it needs be, and otherwiſe it cannot bee: becauſe the Iudge himſelfe, who ſits vpon the Throne, is a Iudge full of Mercie, cladde altogether with rich Robes of Mercie, and your great friend, who will ſhew you all the fauour that may bee. For why? hee is Ieſus our Sauiour, who will in no caſe ſuffer you to miſcarie. Therfore he himſelfe ſaith: *Thoſe whom thou gaueſt me haue I kept, & none of thē is loſt.* Again, in another place *I giue vnto them eternal life, and they ſhall neuer periſh, neither ſhall any pluck them out of my hand. My Father which gaue them mee is*

You muſt needs be welcome, for the Iudge is your great friend euen your all-ſufficient Sauiour.

Mat. 1.21.

Iohn 17.12.

greater then al, & none is able to take thē out of my Fathers hād. I & my Father are one. If yet, for all that hath bin ſaid, there doth remain any ſcruple, I will furniſh you with one place more where the God of all comfort ſpeakes to your heart. *Reioyce, O Heauen, and bee ioyfull O Earth: burſt forth into Prayſe, O Mountaines: for God hath comforted his people, and will haue mercy on his afflicted. But Zion ſaid, The Lord hath forſaken mee, and my Lord hath forgotten me. Can a Woman forget her child, & not haue compaſſion on the ſon of her womb? though they ſhould forget, yet will I not forget thee. Behold, I haue grauen thee vpon the palme of my hands.*

Iohn 10. 28, 29, 30.

Eſay 49. 13, 14, 15, 16.

The secõd Obiection and Answer. The troubled mind cannot apply Christ to it selfe.

Heere is good occasion offered to answer a second obiection of yours: which is, that you beleeue, that Iesus Christ is a perfect & able Sauiour, but not your Sauiour: that hee saith *come*, but hee saith not *come*, to you. But I will proue hee speaketh as well to you as to any other: and that as particularly, and as plainly as if he should call you by your name, and say come *M.P.E.* I speake vnto thee by name.

In the Prophet *Esay*, the Lord God after hee had in the end of the former Chapter, shewed what fearful iudgements he had resolued to bring vpon the Israelites for their sinnes, be-

becauſe they would not walke in his wayes, nor be obedient vnto his Law; leſt the godly which were among them ſhold be too much diſcomfited, and throwne downe too low, he ſpeakes moſt graciouſly & particularly to them with moſt ſweet and comfortable words, ſaying: *But now thus ſaith the Lord that created thee, O Iacob, and he that formed thee O Iſrael, Feare not: for I haue redeemed thee, I haue called thee by thy name, thou art mine. When thou paſſeſt through the waters I will be with thee, and thorow the flouds, that they doe not ouer-flow thee: thou ſhalt not bee burnt, neither ſhall*

Esay 13.1. 2,3,&c.

shall the flame kindle vpon thee, for I am the LORD *thy God, the holy one of Israel, thy Saviour, &c.*

Aduise your selfe well, that he that knowes you calls you.

You will grant, that in those wordes which you find thus written, in *Matthew*, Chapter 11, Verse 28. *Come vnto mee all you that are wearie and laden, Christ Iesus* calleth all sinners generally; you are one among the rest: therefore he cals you. For hee faith, *Mat.*9.13. *hee came to call sinners to repentance.*

Iudge you whether you be called.

Secondly, in the forenamed words he cals such sinners onely, particularly and by name, as are weary and laden with their sins. Are your sinnes pleasant to your palate, and sweet vn-

to

to your taſte? Doth the remembrance of your ſins make you laugh, as though yee were tickled, when you thinke vpon them? Is it the ioy and pleaſure of your ſinnes, which drawes ſo great ſtore of ſalt teares from your eyes, and fetcheth ſo many deepe ſighes from your heart? Do your ſins lye vpon your Conſcence like ſome little light Feathers? or rather do they not preſſe and hold you downe as a wonderfull weightie burden? Is not the burthen ſo heauie that you cannot containe your ſelfe but cry out with the Prophet, *There is nothing ſound in my fleſh becauſe of thine anger: neyther* Pſal 38.3,4

Psal. 40 12. ther is there rest in my bones because of my sinne. For mine iniquities are gone ouer my head, and as a neighty burthen they are too heauie for me. And again, *My sinnes haue taken such hold vpon me, that I am not able to looke vp: yea, they are moe in number than the haires of my head: therefore my heart fayleth me.*

If you bee in this case, then may you know, if you wil know, that which shall doe you good, that he speaks to you by name, and saith vnto you, *Come* boldly and feare not, I will ease thee of all those thy sinnes, which are so great a burthen to thy Conscience, and will giue thee a gra-

gracious generall pardon in my death and Paſſion. Moreouer, I will from top to toe couer and clothe thee with the rich Robes of mine owne righteouſneſſe vnto the full aſſurance of euerlaſting life.

The third Obiection followeth: that your faith is weake, & full of doubting; yea ſo weake, as you are fully perſwaded there is no childe of God hath ſo weake a faith as you haue. But hee that neuer complained of weakneſſe of faith neuer had any ſound ſauing faith: he that neuer doubted of ſaluation, neuer beloued rightly, nor had any good aſſurance of ſaluation; for hee that

The third Obiection and Anſwere.

The troubled mind complains of the weakneſſe of faith. M. *Perkins.*

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The third Obiection and Anſwere. The troubled mind complains of the weakneſſe of faith. M. *Perkins.*

leth, and not of that which hee doth not feele. For there bee a great many moe as greatly tormented as he: but hee thinkes not so, because hee doth not feele it so: Thus doe you deale, you are greatly troubled with the weakenesse of your owne faith, which you feele: therefore according to your feeling you complaine, that none hath so weake a faith as you haue: notwithstanding there bee a great number besides your selfe, who are as much troubled this way as you. But I will take your own words. You say your faith is weake. Yea, then you grant you haue faith. And therefore say I, or

Many deare Seruants of God are greatly grieued for the weakenesse of their faith.

or rather the Lord himſelfe for your comfort, you cannot poſſibly periſh. *For God ſo loued the World, that hee gaue his onely begotten Sonne, that whoſoeuer beleeueth in him, might not periſh, but haue euerlaſting life.* Iohn 3. 16.

If you haue faith, if it be but as much as a graine of Muſtard-ſeed, *Mat.* 17. 20. *Marke* 9. 24. that faith taketh hold of *Ieſus Chriſt* in whom there is all ſufficiencie of ſaluation, and in whom you are complete, *Coloſſians* 2. 10. So that whatſoeuer doubt ariſeth in your heart, or is enforced by the malicious enemie, by reaſon of any want, or weaknes, it need M. Greenh.

that beleeues moſt hath many doubtings, as a ſoũd man feeles many grudgeings of many Diſeaſes, which if he had not health he could not feele. *Dauid* doubted; as appeares by his owne words vttered after this manner: *Why art thou caſt downe my ſoule, and vnquiet with mee? waite on GOD, or hope in God: for I will giue him thankes for the helpe of his preſence.* Thus hee complaines of weakneſſe and doubting, twice in one Pſalme, *Pſal.* 42.5.11. and againe, *Pſal.* 43.5. he vſeth the ſame words: In another place hecries out moſt bitterly: *Will the Lord abſent himſelfe for euer, and will*

Pſal. 77. 7,8,9.

will he ſhew no more fauour? Is his mercy cleane gone for euer? doth his promiſe faile for euermore? hath God forgotten to bee mercifull? hath hee ſhut vp his tender mercies in diſpleaſure?

I perceiue it fareth with you as it doth with one that is greatly troubled with the Thoth-ache, Gout, Stone, or ſome other ſtrong Diſeaſe, who being in verie great paine, in the extremitie thereof cries out, that there was neuer any Creature in the World ſo cruelly tormented. And why ſayth he ſo? forſooth, becauſe he feeles his owne paine, and no other mans beſide: therefore he ſpeaks of that which himſelfe feeleth,

Euery man complaines of his owne paine.

leth, and not of that which hee doth not feele. For there bee a great many moe as greatly tormented as he: but hee thinkes not so, because hee doth not feele it so: Thus doe you deale, you are greatly troubled with the weakenesse of your owne faith, which you feele: therefore according to your feeling you complaine, that none hath so weake a faith as you haue: notwithstanding there bee a great number besides your selfe, who are as much troubled this way as you. But I will take your own words. You say your faith is weake. Yea, then you grant you haue faith. And therefore say I,

Many deare Seruants of God are greatly grieued for the weakenesse of their faith.

or

or rather the Lord himſelfe for your comfort, you cannot poſſibly periſh. *For God ſo loued the World, that hee gaue his onely begotten Sonne, that whoſoeuer beleeueth in him, might not periſh, but haue euerlaſting life.* *Iohn* 3. 16.

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not dismay you; because you are not your own Sauiour, but Christ hath saued you, who of God is made vnto you Wisdome, Righteousnes, Sanctification, and Redemption, that you may not glory in your selfe but in him.

And because the question is about your faith, I would haue you to vnderstand that faith is a full vndoubted perswasion, wholy to repose and settle, to place and put our trust and confidence for our Saluation in Christ alone, whom the Father hath sealed, and in whom only you doe beleeue, renouncing all conceit of your owne Righteousnesse, or of

of any other Creature, Saint or Angell, relying & reſting vpon the merits of his Death and Paſſion. But you haue not that ſenſible and liuely feeling of faith which you deſire: And what then? *Ergo*, you haue no ſauing faith? your reaſon is not good. Say that you ſhould fall into a great ſownd and continue therin ſome time, & your ſelfe for a time neither ſee nor heare, breathe nor mooue in your owne feeling, or ſight of others; is there therefore no life, becauſe it appeares not for a time, but after a while will ſhew it ſelfe? So it is with you being ouer-born with the extremitie of

temptation; you seeme to your selfe to haue lost the light and life which you once enioyed: Yet when the tempest shall bee ouer, & the countenance of the Lord shall shine vpon you: faith, which is hid for a time, shal get life and shew it selfe as the Trees in the Spring after the sharp and cold Winter.

The afflicted soule desires nothing more feruētly then to beleeue, where it feeles not the present operation of comfort by faith; which desire argueth a secret sense, which cannot easily bediscerned, together with assurance of better comfort in time to come; according to that our

our Sauiour in the Goſpel: *Bleſſed are they that hunger and thirſt after Righteouſneſſe: for they ſhall bee filled.* Thus it is with you, and therefore your ſtate is better then you thinke: for, this your bewailing of vnbeliefe is not onely a ſtep to comfort, but a certaine proofe and demonſtration that comfort ſhall come: for the Lord, working by his Spirit, in your heart, groanes and ſighes, which cannot bee expreſſed, aſſures you that *the Lord is at hand*: ſo that in due time he will in this particular bring aboundance of comfort to your Conſcience.

But your faith (as you

A weake faith is a good faith therefore make much of it, & labour to ſtrengthen it.

ſay) is ſo weake, that you cannot thinke it to be any faith at all. And I againe doe anſwere you with a better warrant then your thought, that a weake faith is a faith, yea a good & ſound faith. The weakneſſe of faith doth not take away the nature and being of faith, that becauſe there is weakneſſe in it, therefore it ſhould ceaſe to be a faith. Will you ſay a weake man is no man, becauſe of his weakneſſe? No, for he is a man though neuer ſo weake, as long as there is any life and breath in him. Neither doth his weakeneſſe take away his goodneſſe: for he may be a very good man, though he

A weake man is a man.

he be very weake: So ſay I of your faith, the weakneſſe thereof taketh not away the goodneſſe. It is a good, a ſound, and a liuely faith, although it bee weake. I neuer yet heard of any beleeuing man or woman, but haue complained of the weakeneſſe of their faith. Nay for my part, I haue marked it in ſundry examples, that the more godly & beleeuing, the more they haue complained. I could, from mine owne experience, name diuers to proue this point, and ſome of them well knowne vnto your ſelfe. But I will name ſome one or two out of the Scripture, and leaue the

Weaknes of Faith a generall complaint of all the godly.

reſt to your owne good conſideration.

Mar.9.24. Example of a weake Faith in a very good man.

You reade in the Goſpell of *Marke*, the ninth Chapter and the foure and twentieth verſe, of ſo good and faithfull a man, as you will your ſelfe confeſſe, he had a true and ſincere faith becauſe hee ſaid vnto *Ieſus Chriſt*, *Lord, I beleeue.* Neuertheleſſe this good man was ſicke of your diſeaſe, and felt his faith to bee weake, yea, very weake; and therefore he entreates the Lord *Ieſus* very earneſtly, yea crying out with teares, ſaith, *Lord helpe my vnbeliefe, &c.*

The Apoſtles weak in Faith.

Againe, you reade in Saint *Lukes* Goſpell, the ſeuenteenth Chapter and fift

fiſt Verſe, of the holy Apoſtles, whom our Saviour CHRIST had choſen to preach, and by their preaching to beget faith in others: yet euen theſe men doe in like manner finde and feele great want and weakeneſſe in their owne faith. For which cauſe they put vp their humble ſupplication vnto their Lord and Maſter *Ieſus Chriſt that hee would increaſe their faith.*

So that now you ſee very plainelie, there is no cauſe, why you ſhould too much diſcourage your ſelf with the conſideration of the weakeneſſe of your faith; Becauſe the beſt and moſt faithfull Seruants of

Weaknes and wants will waite vpon vs to our graue.

God, doe halt of this sore as well as you, and shall doe as long as they liue in this World. For there is no perfection of any good Grace in this life. *Wee see and know in part*, and therefore must needes also beleeue and practise in part. Perfection is no where to bee found but in Heauen, that wee may long to bee there, and so be fully perfect. God vseth this as a holy and good meanes rightly to humble you, and many of his deare Children for your good: that by the true feeling of this weaknes, and many other infirmities, you may see how much need you haue to runne continually for strength

1 Cor. 13. 9.

Weaknes of Faith a speciall meanes to humble vs.

ſtrength and ſuccor at the hands of your ſweet Sauiour, who hath thorowly ſupplied all your wants, and who will ſo ſtrenthen you, that your faith (though neuer ſo weak to your owne feeling) may neuer faile you. For which purpoſe I would haue you to lay ſure hold on theſe words, full of ſweet comfort, deliuered vnto *Peter* by our Sauiour *Chriſt*, for the ſtrenthening of all the faithfull. *Simon, Simon, Satan hath deſired to winnow you as Wheate: but I haue prayed for thee that thy faith faile not.* Luk. 22. 31

Marke I pray you how Ieſus Chriſt promiſed to pray for *Peter*, and not for him

All the faithfull are as deare to Chriſt as *Peter*.

him onely but for all the faithfull.

He praieth for all the faithfull as well as for *Peter*, and for you.

For, is hee onely *Peters* Sauiour? Is hee not alſo the Sauiour of all the faithfull in the World? Is he not your Sauior as wel as *Peters*? yes truely. Then hee will pray for you alſo. For ſo he ſaith in that moſt ſweete Prayer which hee makes to his heauenly Father, for all the faithfull which ſhall beleeue in him to the Worlds end. *I pray not for theſe alone, but for them alſo which ſhall beleeue in mee through their word.* And if he in whom onely the Father is wholly and altogether well pleaſed, and for whoſe ſake hee cannot bee diſpleaſed with

Ioh.27.10.

Mat.3.17.

with you, doe pray for you, ſhall not hee bee heard, and his Prayer fully granted? Yes, it cannot be denied.

But yet you ſay hee ſpeakes to *Peter*, and promiſeth to pray for him by name. Yea, and that is as much as if hee ſhould call you by your name, and ſay that he will pray for you, and for ſo many as Satan hath any deſire to winnow. But Sathan hath a great deſire not onely to winnow *Peter*, but all the reſt of the faithfull alſo. For ſo are Chriſts words, ſaying, *Sathan deſires to winnow, not thee, but you:* as if he ſhould ſay, his malice is not againſt one alone,

Chriſt in *Peter* ſpeakes to all the faithfull by name.

Sathans malice is deadly againſt the faithfull.

lone, but againſt all. Therfore as all muſt looke to themſelues: ſo Chriſt promiſeth to pray for ſo many as are winowed, & particularly for you, becauſe you can tell that you are winnowed. And whereas it pleaſeth the Lord thus to winnow and ſift your faith, you may be ſure not to loſe, but to gaine thereby. For this you know, The more the good corne is fanned, and winnowed, the cleaner it is; and the oftner Gold is put into the fining Pot, the more pure and excellent it is. To this end therfore are you fined after this manner, *that the tryall of your Faith being much more precious then Gold*

1 Pet. 1. 17.

Gold that periſheth, though it bee tryed with fire, might bee found vnto your Prayſe and Honour, and Glorie at the appearing of IESVS CHRIST. But to end this point, let me aduiſe you of this one thing, that you be not ſo farre diſcouraged with want of faith and feeling according to that which you deſire and faine would attaine, that you forget to acknowledge Gods Mercy for that meaſure of faith which you haue receiued. Indeed, I confeſſe, that in this your earneſt and great deſire after a continuall increaſe of faith, you are like to many couetous Worldlings, who are ſo greedie to increaſe their

their wealth, that the more they haue, the more they deſire: through which deſire they depriue thēſelues of the vſe of that they haue, and forget they haue it; yea, and which is more, they will euen proteſt and ſweare that they haue not that they haue in great aboundance. This is a verie cōmon thing with many miſerable Earth-wormes, that if a man which knows their eſtate, doe but ſay to them, that they are greatly gathered, and ſo well-monied, that it were a ſmall matter for them to lend ſuch a ſumme, or to giue ſo and ſo, to ſuch as want & bee in neceſſitie; they will by and by anſwere, with great

great indignation, they haue no mony, they; wher ſhould they haue it? they can but maruell they ſhold ſay ſo, and alſo that they would be glad for to borrow themſelues, &c.

Thus you deale becauſe you haue not ſo much faith as you heartily deſire, ſo much repentance, ſo much patience, ſo much godlineſſe, &c. Therefore you haue none, or elſe ſo little as that it is not worth the ſpeaking of: Yet ſuch as know your eſtate by acquaintãce with you, which haue obſerued and conſidered your Zeale to God, and Loue to his Seruants, can ſay to the contrarie: therefore for concluſion, take

take heed of this, that you wrong not your ſelfe, and the Grace of God, which you haue receiued; leaſt you prouoke him for your vnthankfulneſſe to take from you that which you haue: and then you haue iuſt cauſe to blame your ſelfe, that you ſo lightly eſteemed his gracious fauour ſhewed to you.

The fourth Obiection and Anſwer concerning Prayer.

Now I come to anſwere your fourth Obiection, That you cannot pray. What, can you not pray at all? Can yee neuer pray? Yes, you thanke God for his mercie, you can pray ſometimes: but neither ſo often, nor ſo zealouſly as you deſire, and as your need inforceth you. Some-

time

time you pray, but verie coldly, and with verie littl or no feeling. Sometime you pray more earneſtly: & for all that, you finde ſmall comfort. And ſometimes though you do what you can, you cannot pray, for your life. This is, as I know by ſome wofull experience a verie iuſt and true complaint: yet I remember when I demãded whether you could pray at any time, you could not denie but you could pray ſometime; and I am perſwaded with good feeling and ſweet comfort to your ſoule. Whereupon I proue once againe to your conſcience, that you haue a true faith vnto ſaluation; be-

Cold Praier better then no Prayer.

because Prayer is an vndoubted, and plaine fruit of a liuely faith accompanied with euerlasting saluation: For, *whosoeuer calleth vpon the Name of the Lord shall be saued.* Ro.10.13.

Prayer no common but a speciall Gift giuen to the Elect.

Prayer is not a common gift, common to all; but a speciall gift proper only to the Elect, as Faith and Repentance. The Apostle saith, *All men haue not faith*, 2 *Thessal.*3.2. So say I, all men haue not the gift to pray. A wicked man cannot pray, because hee cannot beleeue: for Prayer is a most excellent fruit of faith, and an vnseparable companion of a liuely sauing faith, Therefore the Apostle saith, *How shall they*

they call on him in whom they haue not belieued? Hypocrites, I confeſſe, can word it at large, and make a clerkly ſemblance of zealous and deuout Prayer, it may be verie profitable to others, but moſt vncomfortable to themſelues, becauſe God hath giuen ſentence againſt them, ſaying, *This people comes neere me with their mouth, & honour me with their lips, but haue remooued their heart far from me.* And our Lord and Sauiour counts their wordie Prayers but as vaine babbling and froth.

Rom. 10. 14.

Eſay 29.13

Mat. 6. 7.

The vngodly haue not this gift in truth, or in any good meaſure: howſoeuer they haue many other ex-

excellēt gifts of Wiſdome, Counſell, and Learning, yet they want this: which the Prophet doth plainely auouch, ſaying of them, *Pſal.144.* *that they call not on God*: as though he ſhould ſay, they doe many other things, but they doe not this, and no maruell: for indeede they cannot, becauſe they *Rom.8.26.* want that Spirit which ſhould teach them to pray, for the Spirit helpeth our infirmities, and prayeth in vs. Yea this ſame Spirit of Sanctification which hath wrought a gracious meaſure of Faith and Repentance in your heart, hath taught you alſo to pray, & to take ſo great delight therein, that you are glad when

when you can pray your ſelfe, or can bee partaker with others whē they pray.

But you ſay ſometimes you cannot pray at all, and therefore you doubt your ſelfe very much. If you could pray when you would, and as you would (beare with my plainneſſe, for I ſpeake from the feeling of mine owne heart) you would bee proud; you would thinke it were but a gift of nature, in your own power, and no gift of God: ſo ſhould God loſe his Glorie, ſo ſhould you ſoone forget the right vſe of a moſt notable ſpirituall heauenly bleſſing, and forget alſo to be thankful. Now you haue it but ſeldome,

Prayer is not a common Gift.

The godly cannot alwaies pray as they would.

dome, not ſo often; or in ſo great meaſure as you would your ſelf, you know from whom you receiue it. And when you haue it, you learne to vſe it with more reuerence, and make more account of it, you take more ioy in it: and when you want it, you groane to God for it the more earneſtly. It is verie needfull and expedient, that the Lord ſhould exerciſe his chiefe and moſt choiſe Seruants, with the want of many Bleſſings and Graces, both for their bodies and ſoules.

The want of many bleſſings and graces is very needfull & profitable.

I

It is good ſometimes to bee ſicke, that wee may know how good a thing it is to enioy the benefit of health. It

To be ſick

It is good ſometimes to be hunger-bitten, that our meat may be the more ſauourie, that wee may bee the more thankfull for our food, that we may receiue and vſe it more reuerently, and the more willingly relieue ſuch as ſtand in need.

2 Hunger-bitten.

It is good for vs ſome nights to bee abridged of our naturall ſleepe, that we may know, *It is the Lord who giues reſt vnto his Beloued.*

3 To want ſleepe. *Pſal.127.2.*

It is verie meete wee ſhould ſometimes be troubled in conſcience, that we may know how precious a bleſſing it is aboue all others, to enioy the peace of conſcience, & to labour aboue

4 To haue a troubled cõſcience. Peace of conſcience a precious Bleſſing.

aboue all things to attaine to it, and to maintaine the same. It is good for vs sometimes to be cleane to seeke how to pray; to the ende that when wee can pray, we may be the more humble, reuerent and thankfull.

But if you like to stand vpon this point, to vrge the same against your selfe, I will as in the sight of God, to his Glorie, and mine owne shame, confesse the Truth vnto you, as it is with mee in this thing. I haue more cause a thousand folde, to doubt my selfe herein, then you haue, by reason of the great calling which the Lord hath laid vpon mee, being a Minister

niſter and Teacher of the Word. Therefore the *Lord bee mercifull vnto mee a wretched Sinner.* For my wicked euill heart is ſo narrow & barren in Praier, that I cannot pray to any purpoſe, but very coldly, and vnſauourly for the moſt part, yea, ſometimes I cânot pray at al. And this falles out not onely in my priuate Meditations, betweene GOD and mine owne ſoule, but in my daily Praiers: wherein I am conſtrained for the moſt part to plod on in an ordinarie courſe of words and matter, without change or varietie: whereas I know diuers worthy Preachers, in whom there is

such an excellent Spirit, that they can pray most powerfully vpon euerie occasion publikely or priuately: I cannot doe so. Nay, such is my wofull wretchednesse in performing this holy exercise, that if I be in companie at meate and am required to pray or giue thankes; a sudden feare doth so surprise mee that my breath is stopt vp, that I am not able to speake a word. By meanes whereof I am enforced to forbeare the conuersation of many gracious and comfortable friends. Yet to quicken my dull heart to a greater feruencie and conscience in Praier, the Lord hath sharpe-

ſharpely ſpurred mee. For, after thirty yeeres labour in the worke of the Miniſterie I am now in my old age (with many others amongſt whom I deſerue not to be numbred or named) depriued and ſilenced, for not conforming my ſelfe to ſome Churchceremonies, which I could neuer bee perſwaded to vſe, as the ſearcher of all hearts knowes beſt. And albeit I am yet caſt out as vnſauourie ſalt; and as a Vagrant, am expoſed to great reproch, and many inconueniences: yet am I ſo lumpiſh cõcerningmine owne eſtate, and ſo farre from Ghriſtian compaſſion towards my Brethren,

that I cannot attain to any competent or comfortable measure of Grace in calling vpon God. Yet that the Lord may haue the honour of his owne grace, bee it neuer so small, (for hee knowes, and by his goodnesse, I also in some measure doe perceiue how needfull it is for me to bee abased with feeling of many great wants) sometimes I thinke the Spirit of God doth teach mee to pray with much libertie, and comfort to my conscience. And now and then I feele some slender eiaculations, and lifting vp of my weak heart vnto God. In one word, to say all the verie best that possibly I

can

can for my ſelfe; I would faine pray more feruently, repent more vnfainedly, beleeue more heartily, and liue more holily. But I am too too negligent and vnconſcionable in the means which God hath mercifully ſanctified for my good. This I confeſſe according to the Truth, that you may know you are no more alone in this point, then in the former; and to intreat you to pray for mee, following the good aduice of the holy Apoſtle Saint *Iames*, who counſelleth vs, *to confeſſe our ſinnes one to another, and to pray for one another.* *Iames* 5.26

But alas ſay you, how ſhould I pray for you

True Praier is not a ſet order of fine words.

when I cânot pray for my ſelfe? If you cannot pray in ſet words, and in fine order, can you not therefore pray at all? can you not ſigh and groane inwardly, in the true feeling of your ſoule, as one that is ſo greatly oppreſſed with griefe, that hee hath not a tongue to vtter that which he hath within his minde? If you can ſigh and groane, after this manner, bee of good comfort. For you haue learned long ſince, from ſome of your faithfull Teachers, who haue many times ſoundly taught this point from the Word of God, and that of purpoſe for the reliefe of weake conſciences, that you

you pray verie effectually; your ſighes are Praiers, which the Spirit, from whom they proceed, vnderſtandeth right well, yea although there is not ſo much as any one word vttered to expreſſe them. Words are for our vnderſtanding, that wee may thereby know one anothers meaning; But the holy Spirit which is our comfortable Schoolemaſter, euen God which ſearcheth the hart, knowes the meaning of his owne Spirit in our ſecret thoughts before we ſpeake, yea though we ſpeake not at all. For as the Prophet *Dauid* ſaith, *Hee knowes our thought long before.* And the Apoſtle ſaith,

Act. 15. 8.

Pſ. 139. 2.

Rom. 8. 26. the *Spirit helpeth our infirmities: for wee know not what to pray as wee ought, but the Spirit it selfe maketh requests for vs with sighes, which cannot bee expressed.*

The sighes of the godly are acceptable Prayers.

These sighes breaking out violently from the consciences of the godly, are Praiers, and loud cries, acceptable to the Lord, piercing deepely into his eares, as appeares in *Exodus* 14. 15. Where the Lord demandeth of *Moses* why hee cried *so vnto him*, whereas the words of the Text make no mention of any one word he spake or vttered.

I pray you tell mee this one thing: If the childe of your

your owne bodie whom you loue dearely, and which is vnto you as your owne ſoule, ſhall be ſicke; & being full of paine, ſhall moan himſelf vnto you, tel you how ſicke he is, where his pain doth hold him, & ſhall entreate you euen as you loue him, to doe what you can to eaſe him, will you not doe it both willingly and readilie? yea, will you not doe whatſoeuer you are able euerie kinde of way for the eaſe of your deare Dearling? But if his paine ſhall increaſe and grow ſo great, that it takes away his ſpeech, ſo as he is not able to ſpeake a word, but to fetch deepe ſighes and to moane

moane himselfe vnto you by most grieuous groanes; will not these groanes pierce your heart more deeply, and cause the bowels of compassion to yerne in you more strongly, to straine your selfe euen to the vttermost of all your power, to affoord him as much comfort as is possible, both by your selfe and others? shall the groaning of your Child worke great pitie in you, and shall not the mightie groanes of your poore sicke soule, moue the Lord your God to greater compassion? If in such a case you will bee so readie to heare & helpe, know you for certaintie the Lord will bee more rea-

The Lord exceedeth all men in goodnesse and compassion; & therefore will heare and helpe you readily.

readie to heare and helpe, whenſoeuer you ſhall in the anguiſh of your ſoule groane vnto him. For look how farre he exceeds you and all other in goodneſſe, ſo farre alſo doth hee ſurpaſſe you and all other in Mercie and Compaſſion.

Beſide all this, there is no Sacrifice more acceptable in the ſight of God, then the ſighes and groans of a troubled minde. For ſo ſaith the Prophet, *The Sacrifices of God are a contrite ſpirit, a contrite and broken heart, O God, thou wilt not deſpiſe.* Therefore make as good account of the groanes and ſighes of the Spirit, as of any Prayer you can make, euen in the

Pſal. 51.17. The ſighes of the ſpirit are to be regarded.

the best words you can deuise. And for a farewell of this matter, remember that the godly and good king, *Ezekias*; could not in smooth and fine words, powre out his Prayers before the Lord in his great sickneſſe, but chatter like a Swallow or a Crane, as hee confeſſeth of himſelfe. Conſider alſo that the poore Publican being ashamed of himſelfe, by reaſon of his ſinnes, and fearing to lift vp his eyes toward Heauen, could not deliuer his minde at large, in fit and choiſe words, but with much paine; at the laſt hee breakes forth after this manner, *O God be mercifull to me a Sinner.*

Ezekias could not pray, but chatter. *Eſay* 38. 14.

The Publican praied feruently, but ſaid little. *Luke* 9. 10, &c.

Ne-

Neuertheleſſe our Sauiour Chriſt giueth ſentence on his ſide, that *he went home more iuſtified, than the proud Phariſie*, who had both words and winde at will.

Your fift Obiection, doth thus offer it ſelfe, *That you cannot leaue ſinne.* And that which doth more trouble you, you cannot leaue thoſe ſinnes, which you haue vowed to leaue, but you fall againe into them. Firſt, you reaſon thus againſt your ſelfe, that you cannot leaue ſinne. No maruell, for although you bee one of Gods Saints, and haue receiued the Spirit of Sanctification in meaſure, to fight the Lords

The fift Obiection and Anſwere, of leauing ſin Sin cleues too faſt to our natur, to part with it in haſte.

Lords Battels againſt ſin, and Hell: yet are you no Angell in this World, ſo as you can altogether ceaſe to ſinne, becauſe you carrie, and ſhall carrie vnto your graue, a bodie and ſoule, ſubiect to ſinne. For as the Twins which were in *Rebekahs* womb, ſtroue together to her great griefe: ſo it is betweene the fleſh and the Spirit in the Children of God; for theſe two are alwaies and euer will bee at deadly fewde; as the Holy Ghoſt witneſſeth, where he ſaith, *The fleſh luſteth againſt the Spirit, & the Spirit againſt the fleſh: and theſe are contrarie one to the other, ſo that yee cannot doe the ſame things*

Gal. 5.17.

things that yee would. And the Apoſtle *Peter* ſaith, *That the luſts of the fleſh doe fight againſt the ſoule.* 1 Pet. 2. 12.

Therefore you muſt fight this Battell euen ſo long as you haue breath & life. This enemie of yours is ſo ſtrong, that hee will neuer bee fully ouercome, vntill you haue ouer-maſtred him by death. And then you ſhall haue a full & perfect Conqueſt ouer. him and all your enemies In the meane time, pluck vp a good heart, gird you faſt with all your Chriſtian Armour, put on your complete Harneſſe, as you find it ſet down in the ſixt Chapter of the Epiſtle written to the *Epheſians:* take

No perfect conqueſt ouer ſinne vntill death.

Chriſtian courage & Armour.

take your weapon in one hand, I meane the *Sword of the Spirit*, and your Buckler or Target in the other, that is to say, *the shield of Faith*. Lay about you lustily, with all the strength and cunning you haue: *Yea, be strong in the Lord, and in the power of his might*; And feare not the issue, although you latch and catch many a sore blow, no though you bee foiled and wounded; because you haue a valiant Captaine *Christ Iesus*, your Sauiour: who hath alreadie himselfe gotten the victorie for you, and who will not shrinke one foote from you, vntill such time as you also haue gotten the victo-

Ephes.6.13, 14,&c.

Be carefull to fight Christ his Battell, & feare not the issue.

victorie. *For in all these things wee are more then Conquerors through him that loued vs.* And that you may haue the more courage to fight this Field without fainting, vnderstand thus much, that all the faithfull doe ioyne hands with you to fight out this Battell.

Rom. 8.37.

All the faithfull doe fight one and the same Battell.

The holy Apostle *Paul* had receiued a great measure of Sanctification, aboue many thousands of Gods Children: yet could not he get the full mastery ouer sinne, but that full sore against his will to his hearts griefe he fell into it. Therefore with sorrow of soule, hee complaines in the seuenth Chapter to the Ro-

Rom. 7. 19. Romanes, *That the good which he would hee did not, but the euill which hee would not, that did hee.* And that it may be wel vnderstood, that this was not onely a sharpe hot skirmish, for a short fit, but a set Battell to continue to the end of his life, you may reade how after sundrie and diuers grieuous complaints of his own weakenesse, and of the strength of sinne (as a man that is wearie of his life, for no cause but this onely that hee could not leaue sinne) hee breakes out into these words of great passion; *O wretched man that I am, who shall deliuer mee from the bodie of this death?* In which speech hee

Paul fought a bloudie field with sinne.

Verse 24.

hee doth bewray two things: Firſt, that he could not leaue ſinning, although it was his whole ſtudie, and the onely thing among many, which hee moſt earneſtly deſired. Therefore he calleth himſelfe a wretched man, becauſe hee carries about a bodie of ſinne and death. Secondly, that hee had as longing a deſire to ceaſe from ſin, as any man could haue. And therefore hee asketh this queſtion, *Who ſhall deliuer me?*

Paul could not leaue ſin as he deſired.

Now tell me, I beſeech you, is it not thus with you? Would you not faine leaue ſinne if you could, & that with all your hart? are you not wearie of it, and ſore

The godly would fain leaue ſin, and ſo would you with all your hart.

ſore grieued for it? Muſt it not needes bee thus, becauſe you complaine ſo greatly, you cannot leaue ſinne? You ſinne indeed, but not willingly, nor of ſet purpoſe; you delight not in any ſinne, as the vngodly, of whom *Salomon* ſpeaketh, *Which reioyce in doing euill, and delight in the frowardneſſe of the wicked.* Therefore the Prophet proteſteth againſt them, that *they haue choſen their owne wayes, and their ſoule delighteth in their abhominations:* you draw not ſinne vnto you with cart-ropes, as the wicked doe, but you are violently drawne by the furie and violence of ſin. You hunt not

Pro. 2. 14.

Eſay 66. 3. Eſay 3. 18. The godly ſinne not willingly as the wicked.

not after iniquitie, to purſue and follow after it, with the entiſements therof. But ſinne hunts and purſues you, till you haue loſt both wind & ſtrength: and ſo it may bee, you are many times takē priſoner. In which caſe you are no more to be blamed, then a Souldier, who in Battell is full fore againſt his will taken Priſoner of his enemie: which thing is moſt manifeſt to your own conſcience, becauſe when you are taken, and you perceiue it, you behaue your ſelfe as a man, which is fallen into his enemies hand. For your heart is grieued, and your ſoule wonderfully troubled, your ſleepe de-

departeth from you, you can eat no meate that doth you good, you take no pleasure in any worldly thing, there is no mirth in you, but you are all heauie and sad. If you will bee in company, where you are prouoked to be merrie, you laugh but for companie: for it is but from the teeth forward.

The godly study how to breake off the fetters of sin.

To be short, so long as you are holden captiue of any sinne, you are wearie of your life. Therefore all your studie is how you may breake off the fetters of sinne, and be deliuered; wherto you apply all your wit, power, cunning and skill: And if through the great goodnesse of God you

you get any aduantage to escape, there was neuer any Fowle more glad of a faire day, or Bird that hath broken out of the Fowlers Net, more ioyfull, then you are of so happie deliuerance. And when you are deliuered, you are euer afterwards more carefull a great deale that you fall not againe into your enemies hand.

The wicked doe trade in sinne. *Mat.7.23. Psal.1.2,3.*

Againe, you make not a trade of sinne, to follow it daily and hourely as the workers of iniquity, who follow it as carefully and continually as any man followes his occupation whereby he must liue. But the trade which you follow, and the way wherein

you walke with delight, is the continuall Meditation of the Law of God, with an earneſt deſire to practiſe it in your whole conuerſation. Your minde and affections are not ſet vpon the Earth, but vpon Heauen, and vpon thoſe things which may bring you to Heauen. Therefore in the true acknowledgement of Gods great Mercie towards you, you may with peace to your ſoule ſay with the Apoſtle *Paul* in the ſeuenth Chapter to the Romanes, and the fiue and twentieth Verſe, *I thanke God through our Lord Ieſus Chriſt, becauſe in my minde I ſerue the Law of GOD: although in the fleſh,* that is in

Col. 3. 2.

It is better with you then you thinke for, and therefore bee thankfull & cheere vp your heart in the Lord.

in that part, which is vnregenerate, *I ſerue the Law of ſinne.*

Touching that other point, namely that you *fall often, and againe, into that ſinne, which you haue vowed neuer commit againe*: for as much as the ſame is againſt your will through great infirmitie, and not of any ſet purpoſe (although I wiſh you in any wiſe to bee as carefull as may bee therein, and to vſe all good and holy means of watching ouer your affections, and auoiding all thoſe occaſions, whereby you may be drawne forward into any the leaſt ſinne, by Praier, Faſting, and ſuch like holy exerciſes, whereby

It is no wonder in this corruption to ſin often in the ſame ſin.

All good meanes muſt be vſed againſt euery ſin.

you may be better ſtrengthened againſt all aſſaults of ſinne) yet would I not haue you to diſcourage your ſelfe too much with the conſideration thereof. For this you know, that one which walketh in a ſlipperie way, or vpon Yce, may againſt his will, yea though he looke neuer ſo well to his feete, not onely take the firſt, but the ſecond, and the third fall, yea many fals, notwithſtanding he thinketh to ſet his feet maruellous ſure.

Consider wiſely and apply with reuerence.

Abraham althoughe he was the Father of the faithfull, and for his godlineſſe highly commended in the Scripture: yet throw great weakneſſe, lyed firſt

Abraham fell more then once into one ſinne.

firſt in Egypt to *Pharaoh* in denying *Sarah* to be his Wife, *Geneſis* the twelfth Chapter, and thirteenth Verſe. Againe, he fell into the ſelfe-ſame ſinne vnto *Abimelech*, the King of Gerar, *Geneſis* the twentieth Chapter, and ſecond Verſe. *Sarah* alſo gaue her conſent both times, and was partaker of the ſinne. *Iſaac* their ſonne a verie vpright holy man, vpon the like occaſion, ſo readily coyned a lie, as if his Father and Mother had not onely by practiſe, but by precept taught him to lie. I know both what I ſay, and to whom I ſpeak. For as theſe Examples and ſuch like, may not, nor

Gen. 26. 7.

Theſe examples are to comfort ſuch as would leaue ſin, and not to encourage any to liue in ſinne.

ought not, to make vs bold to runne head-long, or to continue with delight in any sinne great or small; (for then woe vnto vs) so they serue to comfort vs, that wee stand not ouermuch amazed at our daily slips in sin. And that your troubled minde may bee more effectually supported against the power of this temptation, beleeue as a most certaine truth, that that man who dislikes and lothes his sinnes before and after hee hath committed them, shall neuer bee condemned for them. The holy Apostle, auoucheth cõfidently that there is a sinne which is not vnto death, which sin

Ioh. 5.16.

if

if a man commit and his brother pray for him, it ſhall bee forgiuen him. Conſider and ponder his words well, as he himſelfe ſets them downe in this manner: *If any man ſee his brother ſinne a ſinne that is not vnto death, let him aske, and he ſhall giue him life for them that ſinne not vnto death. There is a ſinne vnto death: I ſay not that thou ſhouldſt pray for it. All vnrighteouſneſſe is ſinne: there is a ſinne not vnto death. Wee know that whoſoeuer is borne of God ſinneth not: but hee that is begotten of God keepeth himſelfe, and that wicked one toucheth him not: Wee know that wee are of God, and* 1 Ioh. 5. 16, 17, 18, 19.

this whole World lyeth in wickedneſſe. But wee know, that the Sonne of God is come, and hath giuen vs a minde to know him which is true: and wee are in him that is true, that is in that his Sonne Ieſus Chriſt: this ſame is that very God, and that eternall life.

From this place you may clearely gather theſe comfortable concluſions. Firſt, that there bee ſome ſins which are not deadly, or which ſhall bee able to condemne ſuch as doe them; that is, ſuch as are ſo grieuous to thē that haue done them, that they doe not onely pray themſelues moſt feruently for pardon; but others alſo are earneſt

ſutors

ſutors vnto the Lord, that he will graciouſly forgiue them. Secondly, that there is a ſin vnto death which cannot bee pardoned, becauſe it cannot bee repented of; the ſinne againſt the Holy Ghoſt: which is an vniuerſall malicious wilfull falling away from the knowne Truth of the Goſpell, which no elect Childe of God can fall into. Thirdly, that although all iniquitie and tranſgreſſion becomprehended vnder the name of ſinne, and therefore deadly in it ſelfe, becauſe the wages of ſinne is death; yet may we not therefore deſpaire, becauſe euery ſinne is not without hope of remedy. Fourthly;

that no sinne is nor can be deadly to those that are made the sons and daughters of God in Christ, by whose Spirit being guided, they are so kept that they cannot be made Vassals and Slaues to serue sin, neither can bee deadly wounded of Sathan their enemie. Fiftly, that all the Elect are by speciall priuiledge of Gods fauour assured that they are exempted from the condemnation of the vngodly multitude. Lastly, that euerie Childe of God must particularly apply to himselfe the general promises made in Christ Iesus concerning euerlasting life: feare not therefore, but bee of good courage:

Perk. Con.

courage: for whereas you haue an vnfained hatred of euill, and a great deſire to doe the things that may pleaſe God, it is a ſure argument you are a true member of Chriſt; according to that ſaying of PAVL: *They which are of the ſpirit, ſauour the things which are of the ſpirit.* Rom. 8. 5.

And if Sathan obiect your ſins to you, or charge you with them, anſwere him, that they are all diſcharged in Chriſt. And if, with his wily and violent temptations, he carrie you into any ſinne, let him be ſure he ſhall anſwere it, and not you: it ſhall bee ſet on his ſcore at the Day of Iudge-

Iudgement: becauſe hee was the Author of it, and forced you againſt your will as hee did that holy man *Iob*, whom he ſo furiouſly tormented; that in his fierie paſſions, he moſt bitterly curſed the day and time that euer hee was borne.

Iob 3. 3.

Finally, if you fall by frailtie of the fleſh, & that corruption which is glued ſo faſt to this body of ſin, that it wil not be perfectly diuorced in this life; that ſhall periſh therefore, but ſo, as ſtill you ſhall haue Chriſt your aſſured Aduocate and All-ſufficient Sauiour. Marke your beſt aduantage of theſe things for your ſoules comfort: But keepe

keepe your ſoule diligently, that you take not any incouragement hereby to harbour or nouriſh the leaſt affection, thought, or motion to any ſin though neuer ſo toothſome or pleaſant: for then you vndo your ſelf for euer. Therfore ſtand vpon your gard with all diligence: & then though you endure many ſharpe brunts and hot skirmiſhes yet ſhall the victorie bee moſt happie and glorious with euerlaſting triumph.

The ſixt Obiection cõcerning hardneſſe of heart.

Now followeth a ſixt obiection cõcerning hardneſſe of heart. That you cannotprofit by the Word preached, and therefore thinke it were as good or bet-

better not to heare at all, as to heare to no purpose, and profit. For hardnesse of heart, which is the first branch of this Obiection, I answer that it is a principall part of the corruption of the old man, which cleaueth fast vnto our nature, and is one of our mortall enemies, which will haunt vs vnto the death. For our faith shall be exercised therewith as long as wee liue in this World. Therefore our best remedie is to arme our selues with the Armour of Proofe before rehearsed, and to buckle with this Aduersarie, whose edge & courage, by little and little shall bee abated. And for your

Hardnes of heart will hang vpon vs & haunt vs to the death.

Look well to your Armour.

your encouragement, this I ſay, that fleſh and bloud hath not opened your eies to ſee this to bee a ſinne, neither touched your hart, with a miſliking thereof: for then you might long agoe haue found out this & many other ſinnes, when they raigned in you more ſtrongly, and carryed you head-long, without any reſiſtance or miſliking, into much euill, to commit ſin with great greedineſſe. But then you could finde no fault at all with your ſelf, nay you thought your ſelfe in as good caſe as was poſſible. And no maruell, becauſe you were blinded through the darkneſſe of your owne vnderſtanding and

Bleſſe Gods Name, that now you ſee & grieue for that ſinne which in former times you neither ſaw nor grieued for.

Your case all one with the Apostle *Paul.*

and reason, so as you could iudge no colours. Thus it was with the holy Apostle before his Conuersion and Regeneration, as hee testifieth of himselfe when through the ignorance of the true vnderstanding of the Law, hee thought hee was able to keep the Law.

Ro. 7. 2, &c. *I once* (saith hee) *was aliue without the Law: but when the Commandement came, sinne reuiued: but I dyed: and the same Commandement which was ordayned vnto life, was found to bee vnto mee vnto death.* Yea, such was his blindnesse, when hee was a cruell Persecutor of Christ in his members, hee thought he performed acceptable seruice

uice to God. This hee is not aſhamed to confeſſe in moſt euident termes: *I alſo verily thought in my ſelfe that I ought to doe many contrarie things againſt the Name of* IESVS *of Nazaret. Which thing alſo I did in Ieruſalem: for, many of the Saints I ſhut vp in Priſon, hauing receiued authoritie of the High Prieſts, and when they were put to death, I gaue my ſentence, &c.* Acts 26. 9, 10. &c.

Now through GODS goodneſſe, for the welfare of your ſoule, your eyes which were blind, are opened to ſee thoſe things which you neuer ſaw before, and your heart is touched with a wonder-

full

ful misliking of that which before you loued. Yea, indeed you must needs confesse you see & feele your hardnes of heart, but you cannot help nor amend it. No, but the Lord both can and will helpe to amend whatsoeuer is amisse in his time. In the meane time, doe what you can, *Bee patient, tarrie the Lords leisure, wait vpon him, and hee shall comfort thine heart.*

Giue God leaue, and hee will helpe that which you cannot. *Psal.27.14.*

Where you say, you cannot profit by the Word of God preached, that is also a generall complaint of all such as are most carefull to profit. But your owne words doe proue against your selfe, that you doe profit. For if you pro-

A generall complaint of the best.

fited

fited not, how comes it to paſſe that you haue found out this fault, that you cannot profit? It is not the manner of ſuch as doe not receiue profit by the word preached, to find fault, but to pleaſe and flatter themſelues moſt, when they profit leaſt. Therefore this is a great Argument and ſound proofe of your profiting, in that you can thus blame your ſelfe, that you doe not profit. And it pleaſeth the Lord thus to exerciſe you and the reſt of his beloued ones, with the feeling hereof, not to diſcourage you; but that this may be as a Whet-ſtone to ſharpen your ſtomacke, to heare with greater conſci-

The complaint of not profiting is very profitable, becauſe it makes you carefull to profit.

ence,

ence, and as a ſpurre to make you more eager vpon the Word when it is preached; that the oftner you heare, you may deſire more and more to profit by hearing.

As you loue your ſoule take heed of this temptation.

But whereas in the end, you throw downe this logge in your owne way, that it were good, not to heare at all; I am to giue you ſpeciall warning, as you tender the ſaluation of your own ſoule, to take heed how you giue conſent to that temptation, in the leaſt thought of your heart: for it is a ſtrong inchantment of Sathan, to bewitch you withall, and a choiſe bait to catch your ſoule in euerlaſting deſtruction

ction. He knowes this as well as any man can tell him, that as the Word preached is the only moſt principall meanes which God hath ordayned, as to beget Faith, Repentance, and all other ſauing Graces needfull to Saluation, ſo alſo to arme and ſtrengthen you againſt the whole battery and force of all his temptations. He knowes alſo that from thence you daily gather courage againſt him. Whether it be thus or not, I appeale to your conſcience. And if you haue found this powerfull worke in your owne ſoule, then ſo often as he ſhall thruſt in this temptation, ſay vnto him, *Auoyd Sa-*

The Diuell himſelfe hates preaching (more then holy-water) becauſe it ouerthroweth his kingdome. *Rom.* 10.17.

Mat. 4.10.

Sathan; for thou laboureſt to murther my precious Soule, by withdrawing me from the meanes of my Saluation: And remember *Peters* words, where hee ſaith, *Maſter, to whom ſhall wee goe? Thou haſt the words of eternall life.* Adde hereto that which is written elſe-where; *All fleſh is graſſe, and all the glorie of man is as the flower of graſſe: the graſſe withereth and the flower falleth away; but the Word of the Lord endureth for euer: and this is the Word which is preached among you.* Let no enchantment draw you from this, but holde it faſt to the death.

Iohn 6.68.

1 *Pet.* 1: 24, 25.

But how doth hee vrge this

this point againſt you, and with what reaſon? Firſt, becauſe you doe not feele profit preſently. Secondly, becauſe you doe not profit ſo much as you ſhould. Now marke, I beſeech you, the Diuels craft in reaſoning. Firſt, you feele no profit by the Word preſently ſo ſoone as you heare it preached, therefore you doe not profit at all. You feele no profit preſently, therefore you ſhall neuer feele profit. You ſhal ſee this cunning layed open to your vnderſtanding in a familiar example, after this manner. A ſicke man hath Phiſick giuen him to helpe his ſickneſſe: Hee is not helped pre-

The Diuels craft in reaſoning.

The Diuels cunning layd wide open by ſenſible reaſons.

presently so soone as hee hath taken it: Therefore he shall neuer haue helpe. The Husband-man doth sowe his seed and casts it into the ground, that it may grow and bring forth fruit: but it growes not so soone as it is sowne: Therfore it will not grow at any time, neither shall hee euer reape any crop of his seed?

Againe, hee reasoneth thus against you, you profit not so much as you should, or not alwayes alike: Therefore you profit not at all. This is as if one should reason after this fashion. One Acre of Corne ground some yeere brings forth fiue, tenne, twen-

twenty, or a hundred-fold: But it doth not ſo euerie yeere: Therefore it brings forth nothing at all. Some yeeres an Occupier gaines a hundred pound by his Trade: Hee gaines not ſo much euerie yeere: Therefore hee gaines nothing. Thus the Deuill reaſoneth with you: therefore bee your ſelfe Iudge of his manner of reaſoning; and the Lord in mercie giue you wiſdome, in all things to take heed of his wilineſſe, that you bee not by him any way abuſed.

The ſeuenth and laſt Obiection is, concerning euill thoughts, which ariſe in the minde, wherewith I know, ſome are not a little

The laſt Obiection concerning euill thoughts.

preſently ſo ſoone as hee hath taken it: Therefore he ſhall neuer haue helpe. The Husband-man doth ſowe his ſeed and caſts it into the ground, that it may grow and bring forth fruit: but it growes not ſo ſoone as it is ſowne: Therfore it will not grow at any time, neither ſhall hee euer reape any crop of his ſeed?

Againe, hee reaſoneth thus againſt you, you profit not ſo much as you ſhould, or not alwayes alike: Therefore you profit not at all. This is as if one ſhould reaſon after this faſhion. One Acre of Corne ground ſome yeere brings forth fiue, tenne,

twen-

twenty, or a hundred-fold: But it doth not ſo euerie yeere: Therefore it brings forth nothing at all. Some yeeres an Occupier gaines a hundred pound by his Trade: Hee gaines not ſo much euerie yeere: Therefore hee gaines nothing. Thus the Deuill reaſoneth with you: therefore bee your ſelfe Iudge of his manner of reaſoning; and the Lord in mercie giue you wiſdome, in all things to take heed of his wilineſſe, that you bee not by him any way abuſed.

The ſeuenth and laſt Obiection is, concerning euill thoughts, which ariſe in the minde, wherewith I know, ſome are not a little

The laſt Obiection concerning euill thoughts.

troubled. For comfort of whose weake consciences, which are many times ouer much grieued, by the consideration therof; I answer thus, fro the Prophet *Ieremy*, the seuenteenth chapter and ninth verse: that *the heart is deceitfull, and wicked aboue all things: who can know it?* By which place (if my iudgment doe not much abuse mee) this one Lesson may be rightly and kindely gathered, that when the best men and women haue done their best, to their vtmost power, they shall neuer attaine or come to the perfect and full knowledge of all the corruption, and filthinesse which is there hatched, & har-

Ier. 17. 9.

The heart is like a bottomles pit, which can neuer be drawne dry.

harboured: becauſe it is like to a bottomleſſe Pit, which can neuer be drawn dry. Hereupon I reaſon thus. If wee ſhall neuer in the whole courſe of our life, come to the thorow and full knowledge of all that venemous poiſon, which is deepe rooted in the Dungeon of our vnderſtanding and will: how then ſhall it euer be poſſible for vs to attaine to the perfect reformation of ſo many diſorders, as are there to be found? Againe, the Lord himſelfe ſaith, *That all the imaginations of the thoughts of mans heart, be euill, onely euill, and that continually.* If all bee euill by nature, before wee bee Gen. 6. 5.

regenerate, and borne anew, by a second birth of the Spirit, and the Word, and that continually: then no maruell if some bee euill, and that continually, after our regeneration. Because wee be renewed but in part, *and wee haue so put on the new man, which after God is created in true Holinesse and Righteousnesse*, as that we shall neuer cleane, and altogether, *put off the old man with all his deceiueable lusts, vntil we put off this flesh; and that by death.*

Ephes. 4. 24

In this one point standeth a great part of our Christian war-fare, wherein wee are at all times and seasons, to stand vpon our guard, and to watch with all

all diligence, in withſtanding the euill affections & thoughts of our hearts, which as *Peter* ſaith, *fight againſt our ſoules*. For theſe bee ſuch ſpitefull enemies, as lodge themſelues cloſe euen in the Cloſet of our heart, they eate and drinke with vs, they ſleepe and wake with vs, they ride and goe with vs, they goe out and in with vs: to bee ſhort, when our other enemies, the World, and the Deuill, doe grant vs ſome time of truce, theſe will afford vs no peace; becauſe they ſit ſo neere vs, as that euermore they are at hand readie to aſſault vs, both before and behinde, and on euery ſide.

This is our taske to our dying day, to fight againſt our affections which are our deadly foes. 1 *Pet.* 2. 11. Our vnruly & lordly luſts doe awe vs cõtinually

Faith and Prayer are our best Armour.

Therefore we are to the vttermost of our power, to arme our selues strongly against them by Faith, by Praier, and all other good and holy meanes: That we may daily get ground of them, and through Gods Grace, ouer-master them in some good measure, to our euerlasting comfort: The rather because the Wiseman saith; *He that is slow to anger, is better then a mightie man, and hee that ruleth his owne minde is better then he that winneth a City.*

Pro. 16. 32.

A wofull complaint against euill thoughts.

But euen now while wee are speaking of euill thoughts, there comes one, with a most lamentable complaint, saying, O Sir,

Sir, I am ſo troubled this way, as I thinke there was neuer any Childe of God ſo grieuouſly tempted. For I haue ſuch wicked and blaſphemous thoughts, as make my fleſh to tremble, and all my bones to ſhake, yea, they are ſuch as they almoſt driue mee to deſpaire, when I thinke vpon them. For they ſtrike not at men, but at God himſelfe. They exalt themſelues againſt the Perſons of the Trinitie, and ſome of them againſt the bleſſed, and holy Scriptures. What they be in particular, I am aſhamed to ſpeak. If you bee aſhamed ſo much as to name them, then I perceiue you take

no great liking of them, neither doe you meane to entertaine them. And therfore I answere in few words, they shall not bee able to hurt you. *If I regard wickednesse in my heart* (saith the Prophet) *God will not heare me.* Hee doth not say, if there bee any wickednesse at all in my heart, or any thought of wickednesse. (For who can say) *My heart is cleane?* but *if I regard wickednesse*, that is, if I delight in it, or meane to nourish it within mee, then I am sure the Lord will not heare my Prayer, nor shew mee any favour. But as if the Prophet should say, and as I am sure you doe say, That is

Psal. 66. 18

It is one thing to haue euill thoughts, & another to like of them, and delight in them.

is farre from mee, to take delight in any ſuch vngodly, and blaſphemous thoughts; yea, I moſt heartily praiſe God for his great Mercie, that is ſo farre from mee, that I am not more grieued for any thing, then for this, that any ſuch thought ſhould come into my minde. And therefore hee and you, and you as well as he, may bee vndoubtedly perſwaded, the Lord will neither reiect you, nor your Praiers, which in CHRIST his Name you ſhall offer vp vnto him.

And whereas you thinke it ſo ſtrange, to haue ſo euill thoughts to ariſe in your minde; and that you

are perſwaded there are no more ſo tempted beſide your ſelfe: I anſwere, vpon mine owne knowledge, you are therein greatly deceiued.

The moſt godly are not free from euill thoughts *Ro 3.10. & Pſal. 51.5.*

There bee many who are euen as much troubled with the ſame, or with as euill. And this I dare auouch, that the moſt godly are not free, but are ſubiect vnto moſt vngodly thoughts, although they yeeld not vnto them.

Firſt, becauſe they as well as others, doe carrie with them a curſed corrupt nature, which is the root from whence all euill ſpringeth.

Secondly, becauſe they haue ſuch an enemie, as will

will not ſpare to tempt them to the greateſt euill: yea, to this, then the which there can bee none greater, namely to curſe God: as the iuſt and holy man *Iob* was tempted. But as that good man withſtood the temptation, ſo doe they fight againſt euery euill motion, and are mercifully preſerued.

Iob tempted to curſe God, not in his heart but with his mouth. *Iob* 17.

Yet there is one thing more concerning euill thoughts, which is, that you cannot bee ridde of them: but that euer and anon they come into your minde. To this I anſwere, that the ſooner you check them, and the more ſtrongly you reſiſt them; the ſooner a great deale, ſhall

1 *Pet.*5.11

ſhall you bee ridde of them.

The ready way to be rid of euill thoughts, is to reſiſt them. *Iames* 4. 7. 1 *Sam.* 7. 47.

Firſt, you muſt reſiſt: for, *Reſiſt the Deuill, and hee will flye from you.* And here marke, that this reſiſtance muſt bee by the Word, and by Praier.

Secondly, you muſt reſiſt eagerly, aand ſpeedily. And therefore as *Dauid* haſted to fight againſt *Goliah*, and with courage flang a ſtone ſo hard that it ſtucke faſt in the forehead of the vncircumciſed Philiſtine: ſo muſt you ſpeedily ſtrike at euerie ſuch thought, ſo ſoone as you ſhall perceiue the ſame to put out his head, and once to ariſe in your mind. And as Ieſus Chriſt be-

being tempted of the Diuil to fall downe and worſhip him, at the ſame inſtant, gaue him his anſwer, ſaying, *Auoyd Sathan*: ſo muſt you giue them a preſent anſwere, and ſend them packing to the Diuell of Hell, from whence they came, and whither you are in all haſte to returne them. If when you haue done what you can, you finde your ſelfe too weake for them, and that they bee too hard a great deale for you, then turne your Captaine Chriſt Ieſus to them, who hath ſo fully conquered for you; as that howſoeuer they ſhall aſſault you continually, and many times foyle you

Mat.4.10.

you, yet shall they neuer get the full victorie ouer you; but you in your Captaine shall bee more then a Conquerour ouer them, and all the rest of your deadly Enemies: for CHRIST *was deliuered to death for our sinnes, and rose againe for our Iustification.* To him therefore bee glory for euer. *Amen.*

Rom.8.37.

Rom.4.25.

Thus you haue the pledge of my good will towards you and many others: which I haue not done, to exclude any grace or blessing of comfort, which you may receiue in greater measure, from your owne godly Pastor (most carefull of your estate) but that you may more

more highly account of ſo excellent Graces of God in him: And that whatſoeuer is wanting in this my poore Treatiſe, may by him and others be more fully ſupplyed.

FINIS.

A DIRECTION, to the farther comforting of afflicted Conſciences.

THe Spirit of God, by the mouth and Miniſterie of the Apoſtle, ſayth, Whatſoeuer things are written afore-time, are written for our learning, that we through patiẽce & comfort of the Scriptures might haue hope, *Rom.* 15.4. *Againe,* The whole Scripture is giuen by inſpiration of God, and is profita-

fitable to teach, to improue, to correct, and to instruct, that the man of God may bee absolute, being made perfect vnto all good workes. 2. *Tim.* 3. 16. *The due consideration of these places, doth teach vs, that the expresse words of holy Scripture, as they bee recorded in the Bookes of the Olde and New Testament, are the liuely Fountayne from whence the faithfull Ministers of Iesus Christ, must draw all sound, profitable, and absolute instruction and consolation for themselues, and for Gods people, which depend vpon his Ordinance. Therefore I hold it verie needfull, continually to reade the*

the Scriptures with reuerence and Prayer: yea, to learne by heart ſuch places as make moſt for our particular inſtruction and conſolation. For a fit place of Scripture, remembred or alledged in the heate and height of any vehement temptation, is like cold water caſt vpon the flaming fire, to quell and quench the rage thereof; and as Aqua Compoſita, *or ſome Quinteſſence, to reuiue one that is fallen into a deadly coathe. For this cauſe I haue gathered together ſome of the moſt choiſe comfortable places of holy Scripture, which are heere and there ſcattered in the former Treatiſe, with ſome other of like na-*

nature, that ſuch as are diſtreſſed may more readily turne to them vpon any occaſion; and by often reading them, become ſo perfit, as to haue them at their fingers end for their owne comfort, and the benefit of others, according to fit oportunitie. For concluſion of my weake endeuour, to eaſe the diſeaſed Conſcience, I haue added a ſweet gracious Prayer of the holy conſtant Martyr of Ieſus Chriſt, *Maſter* Iohn Bradford, *as I found it ſet downe in one of Maſter* Perkins *Workes.*

AF-

AFFLICTIONS verie behoofefull and *profitable vnto the Godly.*

BEhold, bleſſed is the man whom God correcteth: therefore refuſe not thou the chaſtening of the Almightie. *Iob 5.17, 18,19.*

For hee maketh the wound, and bindeth it vp: hee ſmiteth, and his hands make whole.

He ſhall deliuer thee in ſixe troubles: and in the ſeuenth, the euill ſhall not touch thee.

Before

Psal.119. 67.71. Before I was afflicted, I went astray: but now I keepe thy Word.

It is good for mee that I haue beene afflicted, that I may learne thy Statutes.

Pro.3.11.12 My Son, refuse not thou the chastning of the Lord, neither bee grieued with his correction:

For the Lord correcteth him whom he loueth, euen as a Father doth the Child in whom he delighteth.

Ro.5.3,4,5 We reioyce in tribulations, knowing that tribulation bringeth forth patience;

And Patience Experience, & Experience Hope: and Hope maketh not ashamed, because the loue of God is shed abroad in our

our hearts, by the Holy Ghoſt, which is giuen vnto vs.

Who ſhall ſeparate vs from the loue of Chriſt? Shall tribulation, or anguiſh, or perſecution, or famine, or nakednesſe, or perill, or Sword? *Rom.8.35, 36,37,38, 39.*

As it is written, for thy ſake are we killed all the day long; we are accounted as ſheep for the ſlaughter.

Neuertheleſſe, in all theſe things wee are more then Conquerors through him that loued vs.

For I am perſwaded that neither death, nor life, nor Angels, nor Principalities, nor Powers, nor things preſent, nor things to come,

come, nor height, nor depth, nor any other creature ſhall bee able to ſeparate vs from the loue of God, which is in Chriſt Ieſus our Lord.

1 Cor 10.13. There hath no tentation taken you, but ſuch as appertayneth to man: and God is faithfull which will not ſuffer you to be tempted aboue that you bee able, but will euen giue the iſſue with the temptation, that yee may bee able to beare it.

Heb.2.16, 17,18. It became him, for whom are all things, and by whom are all things, ſeeing that hee brought many Children vnto glorie, that hee ſhould conſecrate the Prince of their Sal-

Saluation through afflictions.

Wherefore in all things it became him to be made like vnto his Brethren, that he might be mercifull, and a faithfull High Priest in things concerning GOD, that hee might make reconciliation for the sinnes of the people.

For in that he suffered, and was tempted, hee is able to succour them that are tempted.

For wee haue not an High Priest, which cannot bee touched with the feeling of our infirmities, but in all things was tempted like vnto vs. *Heb.* 4. 15. 16.

Let vs therefore goe boldly vnto the throne of

Grace, that wee may receiue Mercie, and finde Grace to helpe in time of need.

2 Tim. 2. 11, 12. It is a true saying; If we be dead with him, we also shall liue with him.

If wee suffer, wee shall also raigne with him,

1 Pet. 1, 3, 4, 5, 6, 7. Blessed bee God, euen the Father of our Lord Iesus Christ, which according to his abundant Mercie hath begotten vs againe vnto a liuely hope, by the Resurrection of Iesus Christ from the dead,

To an Inheritance immortall and vndefiled, and that fadeth not away, reserued in Heauen for you,

Which are kept by the power of GOD through Faith

Faith vnto Saluatiõ, which is prepared to bee ſhewed in the laſt time:

Wherein yee reioyce, though now for a ſeaſon (if need require) ye are in heauineſſe, through manifold tentations.

That the triall of your Faith being much more precious then Gold that periſheth (though it bee tried with fire) might bee found vnto your praiſe, & honour and glorie, at the appearing of Ieſus Chriſt.

My Brethren, count it exceeding ioy when you fall into diuers tentations: *Iames* 1. 2, 3, 12.

Knowing that the trying of your Faith bringeth forth patience.

Bleſſed is the man that

endureth tentation: for when he is tried, hee ſhall receiue the crowne of life, which the Lord hath promiſed to them that loue him.

2 Pet. 1. 9. The Lord knoweth how to deliuer the godly out of tentation, and to reſerue the vniuſt vnto the Day of Iudgement to bee puniſhed.

Zach. 13. 9. I will bring the third part through the fire, and will fine them as the ſiluer is fined, and will try them as gold is tried: they ſhall call on my Name, & I will heare them: I will ſay it is my people, and they ſhall ſay, the Lord is my God.

Exod. 3. 2. Then the Angell of the Lord appeared vnto Moſes,

ſes, in a flame of fire out of the midſt of a Buſh : and he looked and behold the Buſh burned with fire, and the Buſh was not conſumed.

Affliction is the ſhare and portion of the Lords elect.

IEſus ſaid vnto his Diſciples, If any man will follow me, let him forſake himſelfe, and take vp his croſſe and follow me. *Mat.16.24*

We muſt through many afflictions enter into the Kingdome of Heauen. *Act.14.22.*

I account that the afflictions of this preſent time, are not worthy of the glory which ſhall be ſhewed, vnto vs.

Heb. 12.8, 9, 10, 11.

If ye be without correction, whereof all are partakers, then are yee Bastards, and not Sonnes.

Moreouer, we haue had the Fathers of our bodies, which corrected vs, and we gaue them reuerence: should wee not much rather be in subiection vnto the Father of Spirits, that we may liue?

For they verily for a few dayes chastened vs after their owne pleasure, but he chasteneth vs for our profit, that we might be partakers of his Holinesse.

Now, no chastizing for the present seemeth to bee ioyous, but grieuous: but afterward it bringeth the quiet fruit of Righteousnesse,

neſſe, vnto them which are thereby exerciſed.

As many as I loue, I rebuke and chaſten. *Reuel.3.19.*

The Lord will protect and ſupport his Children in all Diſtreſſes.

BVt thou Lord, art a Buckler for mee: my glorie, and the lifter vp of my head. *Pſal.3.3,4 5,6,7,8.*

I laid mee downe and ſlept, and roſe vp againe: for the Lord ſuſtained me.

I will not bee afraid for ten thouſand of the people, that ſhould beſet mee round about.

O Lord, ariſe, helpe me, my God; for thou ſmiteſt all mine enemies vpon the

cheeke-bone: thou haſt broken the teeth of the wicked.

Saluation belongeth vnto the Lord: and thy bleſſing is vpon thy people.

Pſal. 4.8. I will lay me downe, and alſo ſleepe in peace: for thou Lord onely makeſt me dwell in ſafety.

Pſal. 22. 9,10. Thou didſt draw mee out of the wombe: thou gaueſt me hope euen at my Mothers breſts.

I was caſt vpon thee, euen from the wombe: thou art my God from my Mothers belly.

Pſal. 34.17, 18,19,20, 22. The righteous cry, and the Lord heareth them: & deliuereth them out of all their troubles,

The Lord is neere to them

them that are of a contrite heart, and will ſaue ſuch as be afflicted in Spirit.

Great are the troubles of the righteous: but the Lord deliuereth him out of them all.

Hee keepeth all his bones: not one of them is broken.

The Lord redeemeth the ſoules of his Seruants: and none that truſt in him ſhall periſh.

I haue beene yong, and am old: yet I neuer ſaw the righteous forſaken, nor his ſeed begging bread. *Pſal 37.25 37.39.40.*

Marke the vpright man, and behold the iuſt: for the end of that man is peace,

The Saluation of the

righteous men ſhall bee of the Lord: Hee ſhall bee their ſtrength in time of trouble.

For the Lord ſhall helpe them, and deliuer them from the wicked, and ſaue them becauſe they truſt in him.

Pſa. 55.22. Caſt thy burden vpon the Lord, and hee ſhall nouriſh thee: he ſhall not ſuffer the righteous to fall for euer.

Pſal. 91.1, 11, 12, 13. Whoſo dwelleth in the ſecret of the moſt High, ſhall abide in the ſhaddow of the Almighty.

For hee ſhall giue his Angelscharge ouer thee to keepe thee in all thy waies.

They ſhall beare thee in their hands, that thou hurt

hurt not thy foot againſt a ſtone.

Thou ſhalt walke vpon the Lyon and Aſpe: the young Lyon, and Dragon ſhalt thou treade vnder feet.

I will lift mine eyes vnto the Mountaines, from whence mine helpe ſhall come. *Pſal.* 121. 1, 2, 3, 4, 5, 6, 7, 8.

My helpe commeth from the Lord, which hath made the Heauen and the Earth.

Hee will not ſuffer thy foote to ſlip: for hee that keepeth thee will not ſlumber.

Behold, hee that keepeth Iſrael will neither ſlumber nor ſleepe.

The Lord is thy keeper:

per: the Lord is thy ſhadow at thy right hand.

The Sunne ſhall not ſmite thee by day, nor the Moone by Night.

The Lord ſhall preſerue thee from all euill: hee ſhall keepe thy ſoule.

The Lord ſhall preſerue thy going out, and thy comming in, from henceforth and for euer.

Eſay 43. 1. But now thus ſaith the Lord, that created thee, O *Iacob*, and hee that formed thee, O Iſrael, feare not: for I haue redeemed thee: I haue called thee by thy Name, thou art mine.

2 *Cor.* 4. 8, 9, 10, 11, 16, 17, 18. We are afflicted on euery ſide, yet wee are not in diſtreſſe; in pouertie, but not

not ouercome of pouertie.

We are perſecuted, but not forſaken: caſt downe but periſh not.

Euery where we beare about in our body the dying of the Lord Ieſus, that the life of Ieſus might alſo be manifeſt in our bodies.

For wee which liue, are alwaies deliuered to death for Ieſus ſake, that the life of Ieſus might bee made manifeſt in our mortall fleſh.

Therefore we faint not: but though our outward man periſh, yet the inward is renewed daily.

For our light affliction, which is but for a moment cauſeth vnto vs a far more excellent & eternal waight of glorie. God

God will regard the Prayers of his Seruants, and returne a gracious answere.

Psal. 10.17 LOrd, thou hast heard the desire of the poore: thou preparest their heart: thou bendest thine eare to them.

Psal. 50.15 Call vpon me in the day of trouble: so will I deliuer thee, and thou shalt glorifie me.

Psal. 65.2 Because thou hearest the Prayer, vnto thee shall all flesh come.

Psal. 91.15, 16. He shall call vpon mee, and I will heare him: I will bee with him in trouble: I will deliuer him and glorifie him.

With long life will I satisfie

tisfie him, and ſhew him my Saluation.

The Lord is neere to all that call vpon him: yea to all that call vpon him in truth. *Pſal.145. 18,19.*

He will fulfill the deſire of them that feare him: he will alſo heare their cry, & will ſaue them.

Yea, before they call I will anſwere, and whiles they ſpeake I will heare. *Eſay 65.24*

Aske, and it ſhall bee giuen you: ſeeke and you ſhall finde: knocke, and it ſhall be opened vnto you. *Mat.7.7,8 9,10.11.*

For whoſoeuer asketh, receiueth: and he that ſeeketh findeth: and to him that knocketh, it ſhall bee opened.

For what man is there a-

among you, which if his Sonne aske him Bread, would giue him a ſtone? Or if hee aske a Fiſh, will he giue him a Serpent?

If yee then which are euill, can giue to your children good gifts, how much more ſhall your Father, which is in Heauen, giue good things to them that aske him?

Matt. 21. 22. Whatſoeuer yee ſhall aske in Prayer, if yee beleeue yee ſhall receiue it.

Rom. 10. 13. Whoſoeuer ſhall call vpon the Name of the Lord ſhall be ſaued.

1 *Iohn* 5. 14, 15. This is the aſſurance that we haue in him, that if wee aske any thing according to his will, he heareth vs.

And

And if wee know that he heareth vs whatſoeuer wee aske, wee know that wee haue the Petitions that wee haue deſired of him.

Likewiſe, the Spirit helpeth our infirmities: for we know not what to pray as we ought: but the Spirit it ſelfe maketh requeſt for vs, with ſighes which cannot be expreſſed. *Rom.8.26, 27,28.*

But hee that ſearcheth the hearts knoweth what is the meaning of the Spirit: for hee maketh requeſt for the Saints according to the will of God.

Alſo we know, that all things worke together for the beſt vnto them that loue God, euen to them whom

among you, which if his Sonne aske him Bread, would giue him a ſtone? Or if hee aske a Fiſh, will he giue him a Serpent?

If yee then which are euill, can giue to your children good gifts, how much more ſhall your Father, which is in Heauen, giue good things to them that aske him?

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whom hee hath called of purpoſe.

God will perfect the worke of his owne grace in all his Children.

Eſay 41.9, 10.13,14. THou art my Seruant: I haue choſen thee, and not caſt thee away.

Feare thee not, for I am with thee: be not afraid, for I am thy God: I will ſtrengthen thee, and helpe thee, and ſuſtayne thee with the right hand of my Iuſtice.

For I the Lord thy God will hold thy right hand, ſaying vnto thee, Feare not, I will helpe thee.

Feare not, thou Worme *Iacob*,

Iacob, and yee men of Iſrael: I will helpe thee, ſaith the Lord thy Redeemer, the holy one of Iſrael.

Reioyce O Heauens: and be ioyfull O Earth: burſt forth into prayſe, O yee Mountaines: for God hath comforted his people, and will haue mercie on his afflicted. *Eſay 49. 13, 14, 15, 16.*

But Zion ſaid, The Lord hath forſaken me, and my Lord hath forgotten mee.

Can a woman forget her Childe, and not haue compaſſion on the Son of her wombe? though they ſhould forget, yet will not I forſake thee.

Behold, I haue grauen thee vpon the palme of mine hands: thy walls are euer in my ſight. For

Esay 54. 7, 8, 9, 10.

For a little while I haue forsaken thee: but with great compassion will I gather thee.

For a moment in mine anger I hid my face from thee for a little season: but with euerlasting Mercie haue I had compassion on thee, saith the Lord thy Redeemer.

For this is vnto me as the waters of *Noah*: for as I haue sworne that the waters of *Noah* should no more goe ouer the Earth: so haue I sworne, that I would not bee angry with thee, nor rebuke thee.

For the Mountaines shall remooue, and the Hils shal fall downe: but my Mercie shall not depart from thee,

thee, neither ſhall the couenant of my peace fall away, ſaith the Lord, that hath compaſſion on thee.

Foraſmuch as he loued his owne which were in the World, vnto the end he loued them. *Iohn* 13.1.

For the gifts and calling of God, are without Repentance. *Rom.* 11.29

God is faithful, by whom yee are called vnto the fellowſhip of his Sonne Ieſus Chriſt our Lord. 1 *Cor.* 1.9.

Faithfull is hee which hath called you, which will alſo doe it. 1 *Theſ.* 5.25

Euery good giuing, and euery perfect gift is from aboue, and commeth downe from the Father of Lights, with whom is no varia- *Iames* 1.17.

variablenes, neither ſhaddowing by turning.

Euery repentant Sinner ſhall be pardoned.

Pſal. 32. 1,2,5.

BLeſſed is hee whoſe wickedneſſe is forgiuen, and whoſe ſin is couered.

Bleſſed is the man to whom the Lord imputeth not iniquity, and in whoſe Spirit there is no guile.

I acknowledged my ſin vnto thee, neither hid I mine iniquitie: for I thought, I will confeſſe againſt my ſelfe my wickedneſſe vnto the Lord, and thou forgaueſt the puniſhment of my ſinne.

Pſal. 103. 2, 3, 8, 9, 10, 11, 12, 13, 14.

My ſoule prayſe thou the Lord, and forget not all his Benefits. Which

Which forgiueth al thine iniquitie, and healeth all thine infirmities.

The Lord is full of compaſſion and Mercie, ſlow to anger, and of great kindneſſe.

He will not alway chide, neither keepeth his anger for euer.

He hath not dealt with vs after our ſinnes, nor rewarded vs after our iniquities.

For as high as the Heauen is aboue the Earth: ſo great is his mercy toward them that feare him.

As farre as the Eaſt is from the Weſt; ſo far hath hee remooued our ſinnes from vs.

As a Father hath compaſſion

passion on his Children: so hath the Lord compassion on them that feare him.

For he knoweth whereof wee be made, hee remembreth we are but dust.

Pro. 18, 13. He that hideth his sinnes shall not prosper: but hee that confesseth and forsaketh them shall haue mercie.

Esay. 1. 1. 16, 17, 18. Wash you, make you cleane: take away the euil of your workes from before mine eyes: cease to do euill, learne to doe well.

Come now and let vs reason together, sayth the Lord; though your sinnes were as Crimson, they shall bee made white as Snow, though they were red like Scarlet, they shall bee

bee white as Wooll.

Comfort yee, comfort yee my people, will your God ſay: ſpeake comfortably to Ieruſalem, and cry vnto her that her warfare is accompliſhed, that her iniquity is pardoned, for ſhee hath receiued of the Lords hand double for all her ſinnes. *Eſay 40. 1, 2.*

Let the wicked forſake his wayes, and the vnrighteous his owne imaginations, and turne vnto the Lord, and hee will haue mercie vpon him, and to our God, for hee is ready to forgiue. *Eſay 55. 7.*

To him will I looke, euen to him that is poore and of a contrite ſpirit, and trembleth at my words. *Eſay 66. 2.*

Ier. 3. 12. O yee disobedient children returne, and I will heale your rebellions: behold wee come vnto thee, for thou art the Lord our God.

And the Lord said vnto me, Goe thorow the mids of the City, euen through the midst of Ierusalem, and set a marke vpon the foreheads of them that mourn and cry, for all the abominations that be done in the midst thereof, *Ezekiel* 9. *Verse* 4.

Ezek 18. 21, 22, If the wicked will returne from all his sins that hee hath committed, and keepe all my Statues and doe that which is lawfull and right, hee shall surely liue, and shall not die.

All

All his tranſgreſſions that hee hath committed, they ſhall not bee mentioned vnto him: but in his Righteouſneſſe that hee hath done, he ſhall liue.

Caſt away all your tranſgreſſions whereby ye haue tranſgreſſed; & make you a new heart, and a new ſpirit: for why ſhall yee die, O houſe of Iſrael? 31.

For I deſire not the death of him that dyeth, ſaith the LORD GOD: cauſe therefore one another to returne, and liue ye. 32.

O Iſrael returne vnto the Lord thy God: for thou haſt fallen by thine iniquitie. Hoſ. 14. 2, 3

Take vnto you words, and turne to the LORD,

and ſay vnto him, Take away all iniquity, and receiue vs graciouſly: ſo will we render the calues of our lips.

*Mat.*11.28 Come vnto me al ye that are weary, and laden: and I will eaſe you.

1 *Tim.* 1. 15,16. This is a true ſaying, and by all meanes worthy to bee receiued, that Ieſus Chriſt came into the world to ſaue Sinners, of whom I am the chiefe.

Notwithſtanding, for this cauſe I was receiued to Mercy, that Ieſus Chriſt ſhould firſt ſhew on me all long-ſuffering, vnto the enſample of them, which ſhall in time to come beleeue in him vnto eternall life.

If

If we acknowledge our sinnes, God is faithfull and iust to forgiue vs our sins, and to cleanse vs from all vnrighteousnesse. 1 *Iob.*1. 9.

If any man sinne, wee haue an Aduocate with the Father, Iesus Christ the Iust. *Iob.*2. i, 2.

And he is the reconciliation for our sinnes: and not for ours onely, but also for the sins of the whole World.

Gods Ministers, Physicians for troubled soules.

IN Dreames and Visions of the night when sleepe falleth vpon men, and they sleepe vpon their beds. *Iob* 33. 15.

16. Then hee openeth the eares of men, euen by their corrections which he had ſealed,

17. That he might cauſe man to turne away from his enterprize, &c.

19. He is alſo ſtricken with ſorrow vpon his bed, and the griefe of his bones is ſore, &c.

22. So his ſoule draweth to the Graue, and his life to the buriers.

23. If there be a Meſſenger with him, or an Interpreter one of a thouſand, to declare vnto man his righteouſneſſe,

24. Then will he haue mercy vpon him, and will ſay, Deliuer him, that hee goe not downe into the pit: for

I haue receiued a reconciliation.

Then ſhall his fleſh be as freſh as a childes, and ſhall returne as in the dayes of his youth. 25.

He ſhall pray vnto God, and hee will bee fauourable vnto him, and he ſhall ſee his face with ioy: for hee will render vnto man his Righteouſneſſe. 26.

He looketh vpon men, and if one ſay; I haue ſinned, and peruerted Righteouſneſſe, and it did not profit me? 27.

He will deliuer his ſoule from going into the pit, & his life ſhall ſee the light. 28.

Loe, all theſe things will God work twice or thrice with a man; 29.

30. That he may turne back his ſoule from the pit, to bee illuminate in the light of the liuing.

Eſay 50.4. The Lord God hath giuen mee a tongue of the learned, that I ſhould know to miniſter a word in time to him that is wearie.

Luk. 22.32 When thou art conuerted, ſtrengthen thy Brethren.

2 *Cor.* 1.3.4 Bleſſed be God, euen the Father of our Lord Ieſus Chriſt, euen the Father of mercies, and the God of all comfort, which comforteth vs in all our tribulations, that wee may bee able to comfort them which are in any affliction, by the comfort wherewith

with wee our ſelues are comforted of God.

God was in Chriſt, and reconciled the World to himſelfe, not imputing their ſinnes vnto them, and hath committed to vs the Word of Reconciliation. 2 Cor. 5. 19, 20.

Now then we are Ambaſſadours for Chriſt: as though God did beſeech you through vs, wee pray you in Chriſts ſtead, that yee bee reconciled to God.

A comfortable *Prayer for the* afflicted.

O *Lord God and deare Father what ſhall I ſay, that feele al things to bee in manner with mee as in the wicked? Blinde is my minde, crooked is my wil, and peruerſe concupiſcence is*

is in me as a ſpring of ſtinking puddle. O how faint is my faith in me? how little is my loue to thee, and thy people? how great is my ſelfe-loue? how hard is my hart? By reaſon wherof I am moued to doubt of thy goodnes toward me, whether thou art my mercifull Father, and whether I bee thy Childe or no. Indeed, whorthily might I doubt, if that the hauing

uing of these were the cause, and not the fruit rather of thy Children. The cause why thou art my Father, is thy mercifull Goodnesse, Grace, and Truth in Christ Iesus, which cannot but remain for euer. In respect whereof thou hast borne mee this good will to bring mee into thy Church by Baptisme, and to accept mee into the number of thy Children, that

that I might bee holy, faithfull, obedient, and innocent: and to call me diuers times by the Miniſtery of thy word into thy Kingdom, beſides the innumerable other benefits alwayes hitherto powred vpon me. All which thou haſt done of this thy good will, which thou of thine own mercy bareſt to mee in Chriſt before the world was made. The which thing as thou

thou requireſt ſtraitly that I ſhould beleeue without doubting: ſo wouldeſt thou that in all my needes I ſhould come vnto the as to a Father, and make my mone without miſtruſt of being heard in thy good time, as moſt ſhal make for my comfort. Loe therefore, to thee deare Father I come through thy Sonne our Lord our Mediator & Aduocate Ieſus Chriſt, who

who ſitteth at thy right hand making interceſsion for mee. I pray thee of thy great goodneſſe and mercie in Chriſt to bee mercifull to me a ſinner, that I may indeed feele thy ſweete mercie as thy Child. The time (Oh deare Father) I appoint not: but I pray thee, that I may with hope ſtill expect and looke for thy helpe. I hope that as for a little while

while thou haſt left me; ſo thou wilt come and viſit me, and that in thy great mercie, whereof I haue great need by reaſon of my great miſerie. Thou art wont for a little ſeaſon in thine anger, to hide thy face from them whom thou loueſt: But ſurely (O Redeemer) in eternall mercies thou wilt ſhew they compaſsions. For when thou leaueſt vs,

O

O Lord, thou doeſt not leaue vs very long neither doeſt thou leaue vs to our loſſe, but to our lucre and aduantage, euen that thy holy Spirit with bigger portion of thy power and vertue may lighten and cheere vs, that the want of feeling of our ſorrow may bee recompenced plentifully with the liuely ſent of hauing thee to our eternall ioy: and therefore

fore thou ſwareſt that in thine euerlaſting mercie thou wilt haue compaſsion on vs. Of which thing to the end we might be moſt aſſured, thine Oath is to be marked: for thou ſaiſt: As I haue ſworne, that I will neuer bring any more the waters to drowne the world: So haue I ſworne, that I will neuer more be angry with thee, nor reproue thee. The Mountaines

tains ſhall remoue, & the Hilles ſhall fall downe: but thy louing kindnes ſhal not moue, and the Bond of thy peace ſhall not faile thee. Thus ſayeſt thou, the Lord our merciſull Redeemer: deare Father, therefore I pray thee remember euen for thine owne truth and mercies ſake, thy Promiſe and euerlaſting Couenant: which in thy good time I pray thee

thee write in my hart, that I may know thee to be the only God and Ieſus Chriſt whom thou haſt ſent; that I may loue thee with all my heart for euer; that I may loue thy people for thy ſake, that I may be holy in thy ſight thorow Chriſt: that I may alwayes not onely ſtriue againſt ſinne, but alſo ouercom the ſame daily more & more as thy Children doe; aboue all

all things desiring the Sanctification of thy Name, the comming of thy Kingdome, the doing of thy wil on earth as it is in heauen, &c. through Iesus Christ our Redeemer, Mediator and Aduocate, Amen.

FINIS.